TIME

AND THE

END of TIME:

OR

Two Diſcourſes;

The firſt about *Redemption of Time*; The ſecond about *Conſideration of our latter End.*

By *John Fox.*

Pſal. 90.12. *So teach us to number our days, that we may apply our hearts to Wiſdom.*

Lam. 1. 9. *Her filthineſs is in her skirts, ſhe remembreth not her laſt end, therefore ſhe came down wonderfully.*

Non pudet te reliquias vitæ tibi reſervare,
Et id ſolum tempus bonæ menti deſtinare,
Quod in nullam rem conferri poſſit!
Quam ſerum eſt, tunc vivere incipere,
Cum deſinendum eſt? *Sen. de brev. vit.*

London, Printed for *Tho. Paſſinger*, and *Tho. Sawbridge*, at the Sign of the 3 Bibles on *London-Bridge*, and in St. *Martins-Le-grand* 1670.

5/16/41

B
M
A
T
1

Eph. 5. 16.

Redeeming the time because the dayes are evil.

IN the beginning of this Chapter the Apostle exhorts Christians to holiness in general, by setting before them a perfect pattern, *Be ye followers of God as dear Children, and walk in love.* The favourites of Heaven must imitate their Father, and like *Gideons* brethren, resemble the Children of a King; The precept is, *Be ye holy, be ye perfect, as your heavenly Father is perfect:* Then he goes on to press this great duty, more particularly upon all in their several Relations, which he urgeth by many arguments. And in the Text he seemeth to point out the opportunity, to put these and all other Christian duties into practise. See that you walk circumspectly, not as fools, but as wise, redeeming the time.

Explication of the Words.

χρόνος *Tempus ſpatium temporis* καιρὸς *eſt opportunitas.*

Time is taken under a double notion: There is the ſpace of time, and there is the opportunity of time: *Tempus longum*, and *Tempus commodum*; Time and opportunity differ, time is the duration, or ſucceſſion of ſo many minutes, hours, dayes, or years, one after the other, from the beginning of a mans life, to the end thereof, *Job* 7. 1, 14, 15. *Is there not an appointed time for man upon Earth?* Opportunity is the time apted and fitted in order to this or that work or buſineſs, *viz.* a meeting of time and means together, to effect the end. This is called the ſeaſon or tempeſtivity of time, when time, tide, and wind, meet and claſp together, Eccleſ. 3. 1. *To every thing there is a ſeaſon or opportunity of doing*: Time may be continued when the ſeaſon of time is ended; the ſails of time may be aloft, when the gale of opportunity is loſt. Every time is not a ſpring time, a ſeed time, a gaining time, Manna was not to be had but in the morning. The beauty

ty of time, is the opportunity of time, *Eccles.* 3. 11. He hath made every thing beautiful in his time, this part of time we are to redeem. Redeeming denotes the excellent worth, and precioufneſſe of time; a commodity to be valued above the Gold of *Ophir*. *Solomon* bids us *buy the truth*, Prov. 23. 23. Our dear Lord counſels a miſerable Church to *buy Gold and white Raiment*, Rev. 3. 18. And *Paul* exhorts us to *buy the time*, a Jewel of that price, which muſt be redeemed at any rate. Baſe or vile things are not wont to be redeemed, but things of worth, namely, mens Liberties, Eſtates, Lives, *&c.* So our precious time. *Redeeming the time, becauſe the dayes are evil.*

The words contain two general Parts.

1. *An Exhortation to a duty, Redeem the time.*
2. *The Reaſon of it, becauſe the dayes are evil.*

From the words we may obſerve this

Doctrine, which ſhall be the ſubject of my enſuing Diſcourſe.

Doct. *The beſt of Saints, or the redeemed of God have need to redeem the time.* This Epiſtle was written to a very famous flouriſhing Church in the pureſt times of the Goſpel, amongſt whom there were rare and ſingular Chriſtians, they were called *Saints, and faithfull in Chriſt Jeſus*, chap. 1. 1. and *choſen of God in Chriſt, before the foundation of the world*, verſe 4. and really converted, and brought into a ſtate of life. Moreover, they had learned the duty of Mortification, one of the hardeſt leſſons in Chriſtianity, chap. 4. 22. And were alſo *ſealed unto the day of Redemption*, ch. 1. 13. 4. 30. *and had the earneſt of their heavenly Inheritance:* And yet they, whoſe attainments were ſo high, muſt redeem the time. The ſame thing is preſt in different terms, *Eccleſ.* 9. 10. It's called a working while it is a day, *Jo.* 9. 4. In the handling of this propoſition, I ſhall ſhew you,

1. Firſt, *When time may be ſaid to be redeemed.*

2. *What*

2. *What time must be redeemed.*
3. *How time must be redeemed.*
4. *Why time must be redeemed.*
5. *Motives and Directions to help you.*

First, *When is time redeemed.*

Answ. When time and duty like those two twins, *Jacob* and *Esau*, take hold one of another, or as two loving yoak-fellows, go hand in hand; When duty attends time, as the shadow the body, or as the Maiden her Mistress.

This is to fill up time with duty, and to take opportunity by the fore-lock, or in Scripture phrase, to do the work of the day in the day. And to this end opportunities or seasons are to be desired, as they offer an occasion of service, and of doing our duty. This we may see in holy *David*, Psal. 122. 1. *I was glad when they said unto me, come, let us go up to the house of the Lord.* When there was a way open to worship God in the beauty of Holiness, *David* rejoyced to see the true Worshippers improve their opportunity, to go to that City, the name of which, was *Jehovah Shammah*, the Lord

is there, *Ezek.* 48. 38. And the Prophet *Zachariah* brings in the Saints of God rejoycing in the same things, *Zech* 8 :0,21. 22. *Let us go speedily to pray before the Lord, and seek the Lord of Hosts in* Jerusalem: *I will go also.* The Saints of old were wont to rejoyce when the Sabbath came, because of the Holy and Heavenly duties of that day: Opportunities and duty are alwayes to be joyned, *Gal.* 6. 10. This is to live according to the will of God, 1 *Pet.* 4. 2. and to walk circumspectly, redeeming the time, *Eph.* 5. 15. 17.

2. When we are truely careful to make up former negligence with double diligence, redeeming the time, we recover our loss. Time according to this phrase seemeth to be taken Captive, and we must redeem it. Redemptions are made by purchase, to redeem a thing is to buy it for a price, the price we redeem it with is labour, Travel, faithful and serious diligence, and greater activity and vigour in the prosecutions of our duty. When what of time or seriousness hath been wanting in one day or duty, is made up and

Quicquid ætatis retro est, mors tenet. Sen. in Epist.

and ſupplyed in the next; this is the way to repair our ſad ſoul-damages. *For the time paſt of our lives may ſuffice us to have wrought the will of the Gentiles*, 1 *Pet.* 4. 3. Chriſtians, our ſins have been many and mighty, but our ſervices few and mean, therefore put the beſt leg before. Be not as the ſluggard, like the door upon the hinges, but as the Sun in the heavens that rejoyceth to run his race. *The hand of the diligent maketh rich*, *Prov.* 10. 4. I heard of one who being a Priſoner in a dark dungeon, when the light was brought to him for a little time to eat his diet, would pull out his Bible and read a Chapter, ſaying, he could find his mouth in the dark, but not read in the dark. An Argument that he made Conſcience of redeeming his time. Sirs, to be watchful, diligent, laborious in the faithful improvement of all your time, talents, gifts, graces, is the thing here intended. The precept is for labour. *Luke* 13.24. 2 *Pet.* 1.10. And the diligent in duty hath the promiſe of Glory, *Heb.* 11. 6. *To them who by patient continuance in well doing, ſeek for glory, and honour, and immortality, eternal life*, Rom. 2. 7.

2. What time must be redeemed;
Answ. All time.

Time is so precious, that not any of it must be lost. The whole time of our life must be imployed either about our souls in the service of God, or in the works of our callings, or in order thereunto. Particularly.

1. *The time of youth.*
2. *The time of health and strength.*
3. *The time of affliction.*
4. *The time of the Gospel.*
5. *The time of the Sabbath, or the Lords day in special must be redeemed.*

1. First, *The time of youth* must be redeemed. The great God stands much upon priority, to have the first and best: The first ripe fruits, the first that openeth the womb. O then offer the *Isaac* of thy youth, the spring and flower of thy age to God, and stay not until the evil day. Begin first with him from whom thou hast thy being, go about the grand

grand affair and work of thy dear and never dying soul, before thou dost ingulf thyself in the cares of this world. Resolve to present the first ripe fruits to that good and gracious God, who desireth the first ripe fruits. In the bright morning of thy life match thy soul to the King of glory, and become his Bride before thou art defloured, and defiled, by sin and the world. If the Celestial seeds of grace be sown in the morning, the pleasant and sweet flowers springing out of those seeds, will invite the Lord Jesus to come and walk in his Garden, *Cant.* 5. 1. If thou wouldst be the Temple of the holy Ghost, let him that made the house, be the first and chief Inhabitant, and suffer not thy heart to be a habitation for Dragons and Devils, which will be thine undoing to all eternity.

You young-men, and young-women, know, that the infinitely gracious God holds out the golden Scepter, and inviteth you to come unto him. The ruddy *David*, the Child *Samuel*, the young *Timothy*, God calls, 1 *Sam.* 1. 11. 12. 1 *Sam.* 3. 10. 1 *Tim.* 4. 12. and the sooner you come, the better it will be. Say then, this instant, behold we come, thine

thine we are, thine we will be; come now and take thine own, God will accept you, and take it kindly, his arms and boſom are open to you, *Jer.* 2. 2, 3. *I remember the kindneſs of thy youth, the love of thine Eſpouſals, when the firſt fruits was holineſs to the Lord.* If you would have the reſpect and kindneſs of a God, offer unto him the firſtlings of the Flock, *Gen.* 4. 4. *viz.* thy youthfull dayes. If a company of aged feeble perſons, or cripples, were tendered to the King for ſervice, he would not accept them, 1 *Sam.* 14. 52. *Mal.* 1. 8. 13, 14. *David* from his youth, and *Joſiah* while he was young began to ſee the Lord, *Pſal.* 71. 17. 2 *Chron.* 34. 3. Young men if you receive the ſeed of Grace in the morning of your age, it will take the deeper root and impreſſion upon your hearts, and cauſe you to bring forth fruit in old age. Cloth will keep colour beſt that's dyed in the wool, and the Veſſel will ſcent longeſt of that liquor, with which it is firſt ſeaſoned. O then *Remember thy Creator*

Prov. 22. 6. *in the dayes of thy youth*, Eccleſ. 12. 2.

2. *The time of health and ſtrength* is to be improved. You that are now ſtrong and

and lively, muſt not expect to be ſo alwayes: You as well as others muſt count upon diſeaſes, ſickneſs, weakneſs, which will confine you to your Houſes, Chambers, and Beds: Now then, while your ſtrength and health of body, and natural vigour is continued, be mindful of your work and time.

Luke 13. 24.
1 Cor. 9. 24, 25.
Eph. 6. 12.
1 Tim. 6. 12.

The great duties and difficulties in Heavens way are ſet forth by ſtriving, wreſtling, fighting, running, which requires the beſt of our time, and moſt of our ſtrength. Can a ſick and weak man run ſo as to obtain, or ſo ſtrive and conflict as to overcome, judge ye: King *Saul* choſe the ſtrong and valiant for his ſervice. 'Tis the ſtrong muſt run the race, *Pſal.* 19. 4. and the young muſt overcome the evil one, 1 *John* 2. 14. If a man had a buſineſs of great concernment, or a matter of life and death, that required time, ſtrength, and diligence for the doing of it, and ſhould omit it until he were ſtricken in years, or until ſickneſs and weakneſs invade him, every one would be ready to charge him with folly.

If a Carrier amongſt many ſtout ſtrong

ſtrong Horſes, had one poor, lame, ſick Horſe, and ſhould lay the burden of the greateſt weight and worth upon that poor weak jade, we ſhould conclude that either he was cruel, or that he wanted the underſtanding of a man. This is our caſe, the great affair of Immortal Souls requireth time, ſtrength, diligence, and all little enough. And ſhall we charge the whole ſtreſs of our everlaſting ſtate, upon a few dayes ſickneſs, and weakneſs before our death, God forbid, *Eccleſ* 12. 3, 4.

3. *The time of affliction* muſt be redeemed. Chriſtians, *in the day of adverſity we muſt conſider*, Eccleſ. 7. 14. It was the time of *Jacobs* trouble, when the Apoſtle exhorted believers to redeem the time: God ſpeaks by his rod, as well as by his word, to both which, we muſt have an ear. God ſometimes teaches like *Gideon* the men of *Succoth*, *Judg.* 8. 16. with thorns and bryars of the wilderneſs. Let the affliction be of what kind or degree ſoever, either upon our Perſons, Names, Eſtates, Families, Church or Kingdom, yea, and of long

Schola crucis eſt Schola lucis. Lum. Pſal. 94. 12.

long continuance; we are to look upon it as from God, and for our good. For every affliction ſpeaks to us in the Language of *Ehud* to *Eglon*, *I have a meſſage unto thee from God:* And God will reckon with us for the rods he layes upon us. I ſhall ſpeak more to this in another place.

4. *The time of the Goſpel* muſt be redeemed. Goſpel-time is our ſpiritual harveſt, and it is notorious folly to ſleep or loiter in Harveſt. The time of the Goſpel is a time indeed, *viz.* a time of light, a time of love, a time of life, a time of liberty. Now the Trumpet of Jubilee ſoundeth, and all debts and Mortgages may be taken up and releaſed. Here's *liberty for the poor Captives, and the opening of the priſon to them that are bound.* *'Tis now an accepted time, a day of ſalvation*, 2 *Cor.* 6. 2. a time to accept, or a time to be accepted, a golden and glorious time indeed. Behold, now there is a broad and clear way to the Mercy-ſeat, the flaming ſword is gone, the partition wall

Mat. 4. 16.
2 Tim. 1. 10.
Ezek. 13. 8.
Rom. 5. 8.
Iſa. 61. 1.
John 6. 16.

Tempus acceptum, or *tempus acceptabile*. Beza in loc.

wall is down, all Bars and Gates are removed, an Act of Indemnity is proclaim'd, and there is a free admiſſion for all to come and be ſaved; pardons are ready, *Iſa.* 55. 6, 7. *Iſa.* 45.

Sinners, your dear Lord Jeſus, the great Peace-maker, is now an important Suitor unto your periſhing Souls, namely an inviting, knocking, waiting, promiſing Chriſt, *Prov.* 1. 22. 9 4. *Iſa.* 65. 2. *Mat.* 11. 28. *Rev.* 3. 20. *Cant.* 5. 2. *Joh.* 6. 36. The treaſures of grace are opened and offered to ſale upon eaſie terms, *without money, and without price, Iſa.* 55. 1 *Rev.* 3. 17. O make ſpeed and come, make the purchaſe, buy the pearl of price that's better than Rubies, and you ſhall have a treaſure in Heaven. The favour of God, precious blood, white raiment, tryed gold, and the eternal life of your never dying ſouls is worth the having. Conſider alſo that now the Holy Ghoſt calls and offers his aſſiſtance to cloſe the bargain, to tye the marriage knot between Chriſt and Souls, *Heb.* 3. If you looſe this opportunity, you may never have

Quod offertur gratia ex gratia Dei eſt qui ſua conſtituit rebus omnibus momenta, ut oblatam occaſionum arripiamus.

have the like, The Spirit and the Bride ſaith come, *Rev.* laſt 17.

5. *The time of the Sabbath or Lords day* muſt be redeemed: We muſt have a ſpecial care of ſanctifying that day, it being the Sabbath of the Lord our God. This golden day from morning to night muſt be ſpent in the ſervice and worſhip of our Lord, either in publick, private, or ſecret duties, and no part of it muſt be loſt. Take no liberty upon that day for frothy, vain, and unprofitable diſcourſe, or Recreations, or to ride, buy, ſell, or work. This dreadful, God provoke-ing ſin of Sabbath-breaking, is a ſin in faſhion, hundreds in this Nation ſerve the Devil more upon the Lords day than on other dayes. Then men are at leiſure to ſerve the Devil, and ſatisfie their laſts, to go to the Ale-houſe, or to exerciſe themſelves in ſports and paſtimes. O that Magiſtrates, Miniſters, Maſters of Families, and Parents would look to it, *Neh.* 13. 17. The Lord of the Sabbath commandeth thee, that *thou and thy Son, thy Daugh-*

The youth that lately was hang'd for Murdering his Fellow Servant, confeſs'd that his Sabbath-breaking made way for all his other prodigious ſins.

Daughter, thy man ſervant, and all within thy gate, keep that day holy.

The Sabbath is called a holy convocation, *Lev.* 23. 2. and the Lord of the day is an infinitely holy, juſt, and jealous God. The Sabbath heretofore was called *Regina dierum*, the Queen of dayes, in the New Teſtament it is called the Lords day, *Rev.* 1. 10. a day in which we commemorate the greateſt mercy, *viz.* the glorious Reſurrection of our crucified Lord, and that which the pureſt Chriſtians in the pureſt times did carefully obſerve.

In the Primitive times, a ſerious and ſtrict obſervation of the Lords day, was a tryal or badge of Chriſtianity. When the queſtion was propounded, *Servaſti Dominicum?* haſt thou kept the Lords day, the anſwer was turn'd, *Chriſtianus ſum, intermittere non poſſum.* I am a Chriſtian, and cannot intermit it. It was a ſaying of an eminent Divine, that he would judge of a mans Religion according to the reverence and care he had of keeping the Sabbath. Chriſtians you are to keep your Lords reſt, and perform the holy duties of his worſhip chearfully, reverently, ſpiritually, *Joh.* 4. 24. If ever you think

think to celebrate an eternal Sabbath with God in glory, be carefull of this duty. To enforce it, consider,

1. How strictly the holy God imposeth it, and to what end it is: *Remember the Sabbath day to keep it holy*, *Exod.* 20. 8. This blessed day for communion with God, is to be premeditated upon before it cometh; therefore in the evening before the Sabbath, let all your necessary occasions be done up, that you may have nothing but what becometh the work of that day. Be like *Davids* good man, *Psal.* 112. 5. *ordering your affairs with discretion*, especially your Spiritual affairs. If you expected the company of some worthy friend, would you be found in a sluttish posture, or sweeping and cleansing your houses on that day, and all out of order? On the Lords day you should vehemently expect the approach and presence of the King of glory, therefore make all ready to entertain him.

2. Remember the excellent Epithetes and Titles of this blessed day, it is called *a High day*, *a Holy day*, *the Holy of the Lord*, *Honourable*, *Isa.* 58. 13. Therefore let it be redeemed, lose no more Sabbaths.

3. Con-

3. Conſider the bleſſings and ſoul-benefits of that day, if it be rightly obſerved. It is your Lords Market-day, in the which you have the precious Oyl, the golden Mines, and Treaſures of grace opened that day. There are ſpiritual dainties for your hungry ſouls, to which you are by Chriſt invited that day, *Iſa.* 54. 1. The Holy Ghoſt doth breath and blow that day, by the ſecret and ſweet gales whereof, Saints mount up toward heaven. The great God comes down, and gracious ſouls aſcend that day, *Rev.* 1. 10. And the Eunuchs that keep Gods Sabbaths, have the promiſe of a name in his houſe for ever, *Iſa.* 56. 4, 5. I might add, the ſevere threatnings, and Gods ſignal judgements upon the prophaners of the Sabbath, or Lords-day. The man that was found gathering ſticks upon the Sabbath, by an immediate command from God was ſtoned to death, *Numb.* 15. 32, 34, 35, 36.

How

How Time muſt be Redeemed.

1. *By taking and improving all opportunities for the glorifying of God.*
2. *By laying hold on the preſent time, and now a day of grace for ſettling and ſecuring your everlaſting ſtate.*
3. *By improving the preſent means of grace for your ſpeedy growth in grace.*
4. *By doing all the good you can to others while you may.*
5. *By labouring to keep up conſtant communion with God in holy duties.*
6. *By improving every providence and outward croſs for inward and ſpiritual advantages.*
7. *By caſting up your accounts every day that you may make even with God.*
8. *By labouring to order every dayes work in reference to your laſt day; That having finiſhed your work, you may be fit to leave this world.*

1. *By taking and improving all occaſions for the glorifying of God:* Dear Chriſtians, this is your Fathers buſineſs, and the great

great Errand for which you had your being.

You were born, and new born, to ſerve the intereſt of the holy and bleſſed God in the world; this is that glorious end, for which you ſhould ſpend your ſtrength and time, and lay out your ſelves to the very utmoſt. That which is the chief end of your life, *viz.* to diſplay and propagate Gods glory in the world, muſt not be neglected, other things are infinitely inferiour, and muſt be ſubordinated unto this. For the thoughts and deſigns of ſerving the intereſt of your Lord, is that which you muſt be alwaies driving on in this evil world. God expects it, *Thou ſhalt have no other God before me*, *Exod.* 20. 3. God will be exalted in the heart, and in our life too. I will be glorified, ſaith the Lord, before all the people, *Lev.* 10. 3. One way or other, the great Creatour will have glory by all his creatures. *God made all things for himſelf*, the world to be a viſible and wonderful Declaration of his excellent glory, ſo that it is his due debt. *Pſal.* 29. 1, 2. *Pſal.* 68. *Give unto the Lord the Glory due unto*

Tempus non poteſt Deo conſecrari, niſi quommodo redemptum. Calvin in loc.

his Name, to walk with God in our whole courſe, to deſign his glory, is the prime mark of our Saint-ſhip and ſincerity. This is the white in the mark we ſhould aim at, the thing we ſhould purſue reſolutely, vigorouſly, with all our might. Whether we pray, or preach, or read, or hear, or celebrate Sabbaths, or converſe, exhort, or reprove, or indeed buy, ſell, plow, ſow, eat, drink, let it not be done for the world, or the intereſt of the fleſh: We ſhould have ſuch a high eſteem of God, and ſuch ſtrong deſires, and ſtrong affections to him, that the pleaſing, praiſing, and magnifying of God in all our wayes, might be our main endeavour.

Chriſtians, you are choſen out of the world to be Gods witneſſes, if you do not appear for God, his honour and intereſt, none will: All (ſaith the holy Apoſtle) ſeek their own, *Phil.* 2. 21. but you are to deny, and keep under ſelf, which is directly oppoſite to the honour of your God. Wicked men are bold and reſolute in a way of ſin, to bear up the intereſt of the Prince of darkneſs, and will not you be as active for the intereſt your Lord? The Martyrs would [illegible] dye

dye than diſhonour God, who burning with zeal to Gods glory, would glorifie him in the very fire. God hath made you honourable, *Iſa.* 43. 4. being Kings and Prieſts, and inroll'd you amongſt the firſt born that are written in Heaven. You have a place in his heart, and a name in his houſe, you are veſſels of honour, and ſhall be honoured, *that we might be to the glory of his grace*: Your Everlaſting Father hath mark'd you, and ſet his ſtamp and ſeal upon you, and put a principal of life within you, that we might love him, and live unto him. The man that refus'd to bear up his deceaſed brothers name, *Deut.* 25. 9. was to have his face ſpit on in the face of the Congregation. But ſhame and everlaſting contempt will be upon their faces, that will not ſtand up for the honour of the holy God, *Dan.* 12. 2. Chriſtians, 'tis the ſin that reflects diſhonour on Gods name, therefore allow it not in your ſelves, and prevent it what you can in others. Redeem your time, and redeem Gods glory, your dayes are evil, and you have but a few dayes for this work, do it and God will own you, and advance you to a Kingdome.

Beloved

Beloved in the Lord, though you differ in other things, agree in this, to glorifie God on earth, *that you may with one mind and one mouth glorifie God*, Rom. 15. 6. Every one that's godly crying out with holy *David*, Psal. 34. 3. *O magnifie the Lord with me, and let us exalt his name together*, 1 Cor. 10. 32. Joh. 14. Ephes. 1. 6. *As many as are perfect, will be thus minded*, Psal. 3.

2. *By laying hold upon the present time, or now-day of grace, for the settling and securing your everlasting state or blessed Eternity.* Your Souls concerns are the greatest, yea of infinite moment; and the things of Eternity claim a superiority. If you purpose to do your souls good, you must first seek the kingdom of God, *Mat.* 6. 33. and take the Kingdom of Heaven with violence, *Mat* 11, 12. *Let me dye the death of the righteous*, or *Lord have mercy on me*, when you come to dye, will not do, *Numb.* 23. 10. *Mat.* 25. 11. And know, sinner it must be done in this thy day; now, or never, *Luke* 19. 42. While the door of grace is open before the Bridge be drawn, and mercy gone, *Isa.* 55. 6. This must be done.

1. By complying with the present call

of the Goſpel, in cloſing immediately with Jeſus Chriſt, and in giving and reſigning your ſelves wholly unto him. This is that one thing neceſſary that muſt be done, ſpeedily to ſecure your ſouls, to provide for their everlaſting welfare. Therefore do not procraſtinate or delay it for a world; 'Tis thy grand affair, that muſt make thee or marr thee to Eternity. *He that believes, ſhall be ſaved; he that believes not is condemned already, Joh.* 3. 36. *John* 8. 24. *John* 1. 12. If you do not now embrace the Lord Jeſus, upon the great and glorious terms of the Goſpel, you will as certainly be damn'd as if you were in Hell amongſt Devils already, 2 *Theſ.* 1. 8, 9. *Heb.* 2. 3. 3. 18. You that want Chriſt, will you welcom Chriſt, ſaying with thy ſoul; Come in thou bleſſed of the Lord, enter thou King of Glory, *Pſal.* 24. 7. Thine is the Kingdom, take the Throne, ſit upon the chiefeſt Chariot, take up thy lodging in my heart for ever, and ſuffer not the dead Child to lie in the place of the living Child; a dead World and damnable Luſts, where my Lord ſhould lodge: O bleſſed day, and happy hour, in which the Heir of Heaven, and periſhing Sinners

ners meet and are married! Here's a match for you! will you renounce all others, Sin, the Devil, and carnal Companions, and joyn your self to the Prince of Life? Speak the word, and the work is done; open the door, and he will certainly come in, and take up his abode for ever. All that the Father hath given him shall come to him; and him that cometh, he will in no wise cast out, *Joh.* 6. 37. *Rev.* 3. 20. *Isa.* 26. 13. *Isa.* 44. 5. 2 *Cor.* 8. 5. *Acts* 16. 30.

2. By repenting without delay. This is the second great work, in which you must make speed; for until this be done you are in danger every moment of dropping down to Hell. Remember the sad story of the Woman, who when her House was on fire, had her Child burned while she was saving some of her goods. Sinners, your danger is great, your opportunities are flying, fly you as fast. Let me say to thee as the Angel to *Lot*, *Gen.* 19. 16, 17. when in danger of being burned, *Escape for thy life, stay not, lest thou be consumed.* The Life and Salvation of thy Soul, cannot be secured without this, *Acts* 11. 18. 2 *Cor.* 7. 10. *Luke* 13. 3. Therefore labour to know

the Plague of thy heart, 1 *Kings* 8. 38. and plow up the fallow ground; sow in tears, and set about it this instant, before this day be ended, this Sermon ended; lest it should be said of thee, as of that woman *Jesabel*, *Rev.* 2. 21. *I gave her space to repent, and she repented not; and so Gods fury come forth like fire, and burn, and none can quench it.* Jer. 4. 3, 4.

3. By making it your great business to secure an interest in Christ, getting your evidences for Heaven bright and clear. Christians, till you have gotten the pledges and tokens of Gods love to your souls, till you are assured of the truth of your Faith and the sincerity of your Repentance, and hereby of the pardon of sin, and of your interest in the Lord Jesus, you can have little comfort in your souls, or boldness towards God. Therefore, with might and main work out your salvation. *Phil.* 2. 12. Make your calling and Election sure, that upon certain grounds you may say as the Church, *Lam.* 3. 24. *The Lord is my portion, saith my soul. Doubtless thou art our Father, Isa.* 63. 16. Or as holy *Job* in his deep affliction, *Job* 19. 25. *I know my Redeemer liveth; I am thine, save me,* Psal. 19. 91.

Truth

Truly I am thy Servant, I am my Beloved's, and my Beloved is mine, Cant. 2. 16. Christians, this assuring Faith is attainable; pray for it, and vigorously press after it, that you may be sealed up unto the day of Redemption, that so an entrance may be ministred unto you, into the everlasting Kingdom of our Lord and Saviour Jesus Christ, 2 *Pet.* 1. 10, 11. And O how well have they redeemed their precious time, that have secured their never-dying souls. Know this, that Assurance requires both diligence and perseverance; therefore you must be constant in the use of means, and lay hold on every opportunity of enjoying the Gospel. This your Lord commendeth in *Mary*, calling her attendance on the word preached, a chusing the good part, *Luke* 10. 42. there you will taste the Chrystal streams, and view the golden Mines of sound Doctrine, and Wells of Salvation. This is the place of spiritual wonders, where the dead are raised, the Lepers cleansed, the eyes of the Blind opened, and the Devils ejected. Gospel Ordinances are the Golden Galleries where the King of glory walketh: The Bed, where immortal souls are be-

gotten unto God, and in which the broken hearts do travel till Christ be formed in them. Through these golden Pipes, the water of Life is poured out upon thirsty panting Souls, for the chearing of their Spirits. Here is the Doctrine preach'd, and words whereby thou must be saved, *Acts* 10. Here Christs Mother found him, it being the place where the Bridegroom and the Bride meet and solace themselves together. Do not forsake the solemn Assemblies, remember what *Thomas* lost by being absent when Christ came. O come to the Posts of Wisdom's Doors, and with empty Pitchers set your selves under the Spouts of the Sanctuary. 'Tis upon these waters the Angel moves, and Souls are healed. This is the School where all Gods children are taught of God, and instructed unto the Kingdom of Heaven.

3. *By improving the present means of Grace, for your speedy growth in Grace*, that so the grain of Mustard-seed might become a great Tree, *Mat.* 13. 52. The Christians course is compared to a Race, a Walk, to the Morning Light, 1 *Cor.* 9. 24. *Rom.* 8. 1. and therefore you must go on, and be progressive whilst you live.

Be-

Believers ſhould be as greedy of grace, as the men of the world are of gain; becauſe one grain of grace is more worth than a houſe full of gold, yea better than Rubies. You are compared to ſtars, to fruitful Trees, planted by the Rivers of water, and you ſhould gliſter and ſhine in this dark night of Heliſh prophaneneſs, and live down, and convince this accuſing debauched generation. The Trees of the Lord ſhould be full of ſap, *Pſal.* 104. 16. being grafted into the true Olive, and under the ſweet dews of Heaven, you ſhould flouriſh in the Courts of the Lord, and bring forth fruit in old age, *Pſal.* 92. 12, 13, 14. Chriſtians, keep your Lamps burning, and hold on your way, that the *David* of Grace may wax ſtronger and ſtronger. Make no ſtop, but ſtrain to get and keep before, that you may win the prize. Growth in Grace is required of the higheſt Gyant, as well as the loweſt Dwarf in Grace. They ſay of the Crocodile, he groweth as long as he liveth; and when he ceaſeth to grow, he ceaſeth to live. How many poor creeping Chriſtians are there, who can hardly keep life and ſoul together, being like the door upon the hinges, *Prov.* 26. 14.

and why, but becauſe they are come to a pitch, and paſt growth, as ſoon as ſprung up above ground. If there be the truth of grace, there will be an endeavour after the ſtrength of grace; where is life, there is growth, 2 Pet. 2. 2. *The path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day*, Prov. 4. 18. Sirs, up and be doing, preſs toward the mark, *add to your faith, vertue; to vertue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godlineſs; that ye be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jeſus Chriſt. Be ye therefore ſtedfaſt, unmoveable, always abounding in the work of the Lord. And if you do theſe things, you ſhall never fall*, 1 Cor. 15. ver. laſt. 2 Pet. 1. 5, 6, 7, 8.

4. *By doing all the good we can to others, while we have opportunity.* As we have therefore opportunity, let us do good unto all men. Hereby we imitate that character of Divine goodneſs, *Pſal.* 119. 68. *Thou art good, and doſt good. Let every one pleaſe his neighbour for his good to edification*, Rom. 15. 2. Theſe four ways we muſt do good to others.

1. Firſt, this muſt be done eſpecially in

in your Familes, to them that are more immediately under your charge, and for whom you muſt ſhortly give an account to the dreadful Judge of quick and dead. If Chriſt be come to thy heart, Let Religion be ſet up in thy houſe without delay. If thou art really gracious, be relatively good, ſeeking the profit of many, that they may be ſaved, 1 *Cor.* 10. 33. Sirs, if you would not be guilty of ſoul-blood, ſoul-murder, reſolve to ſet up the worſhip of God in your Families, and let Family-work ſtoop to Family-worſhip. Endeavour to teach thy children and ſervants to know, obey, and ſerve the Lord, who is a rewarder of them that diligently ſeek him. If you are the Children of faithful *Abraham*, do as he did, and walk in his path, *John* 8. 39. The holy heart-ſearching God, witneſſeth of *Abraham*, Gen. 18. 19. *I know him, that he will command his children, and his houſhold after him, and they ſhall keep the way of the Lord.* 'Tis a great truſt to have the care and charge of ſouls; therefore let not your Children and Servants live as they liſt, but command them out of the way of ſin, which will certainly bring them to Hell. O that Pa-

rents and Maſters of Families would take up holy *Joſhua's* reſolution, *Joſh.* 24. 15. *As for me and my houſe we will ſerve the Lord.* But on the contrary, many ſeem, as it were, to have baniſhed God and the practiſe of Piety out of their houſes; as if Parents and Children, Maſters and Servants, were reſolved to ſerve the Devil, and to go to Hell, *John* 8. 44. The neglect of Family-Duties is a dreadful and provoking ſin, and that (as a Godly Miniſter ſaid) which will untile the houſe, and cauſeth God to rain curſes upon the Table. Read and tremble at the Prophets imprecation, *Jer.* 10. 25. *Pour out thy fury upon the Heathen, that know thee not; and upon the families that call not on thy Name.* How many prayerleſs-Huſbands do give occaſion to their Wives to ſay to them, as *Zipporah* to her Husband, *Exod.* 4. 25. *A bloody Husband art thou to me.* Your Wives, Children and Servants, will ſadly bewail it, and cry out, living or dying: O that ever we were married to ſuch Husbands, born of ſuch Parents, bound to ſuch Maſters, that had no regard to ſerve God, or care of ſouls. If you are Chriſtians indeed, let a conſtant courſe of reading the Word, Catechiſing,

and

and Prayer, be kept up in your houſes; for when death hath ſeparated you and your Relations, it will grieve you to the heart, that you did no more to further the good of their precious ſouls, *Acts* 10. 2, 30.

2. By taking all occaſions, where-ever you are, or come, to further the converſion of periſhing ſinners. If you have taſted that the Lord is gracious, and are taken out of the Iron Furnace, as Firebrands out of the burning, where, where is your pity and bowels to ſouls in peril? Can you be contented to be happy, *Jude* 22. and to go to Heaven alone, and not endeavour by your prayers, counſels, and examples, to perſwade and draw others into Heavens way? Wicked men are active for the Devil, who like Snails, leave their ſlime behind them, where-ever they come; and are emptying the poyſon of ſin one into the other, and ſo furthering their damnation. What multitudes do you ſee weltring in their bloud, and making poſt-haſt to Hell, whoſe deſperate and deplorable caſe ſhould excite your compaſſion, and cauſe you to ſpeak a word in Seaſon for their ſalvation. Your Dear Lord, whom you ſhould

should imitate, *went about doing good*, *Acts* 10. 38. He improved his opportunity (*John* 4.) to convert a notorious sinner; though weary and thirsty, was not careful of hasting the meat, because he preferr'd the opportunity to bring her soul out of Satans Snare, and to save her. When at your Tables, or buying, or selling, or travelling, opportunity may be taken to speak of God, and the things of God, and to leave some conviction upon the company. Thus *Philip* falling in with the Eunuch whilst he was riding on his way homewards from *Jerusalem*, closed with him, and was an instrument to save the soul of him he never saw before, *Acts* 8. And by the Heavenly Discourse that dropped from the mouth of Mr. *Carter*, Pastor of *Brainford* in *Suffolk*, a Gentlewoman was converted while she was waiting on him in his Chamber, warming his *Bed*. A Word spoken in season through Gods blessing may save a soul; and it is our duty to endeavour it. Mr *Ignatius Jordan* of *Exeter*, was exceeding instrumental this way; who would go from house to house to put his neighbours in mind of their Soul concerns. Holy *David* was not afraid

afraid or asham'd to speak of God before Kings, and to tell what God had done for his soul: and said he, *I will teach transgressors thy waies, and sinners shall be converted unto thee*, Psal. 51. 13. for, *he that converteth a sinner from the error of his way, shall save a soul from death*, James 5. 20. When at any time your neighbours are sick, and under the hand of God, take that opportunity to visit them, to put them in mind of Death and Judgement, and to make them sensible of the necessity of faith and repentance, without which there can be no hope of Heaven. Our Proverb is, *To strike while the Iron is hot.* Upon a Bed of languishing, when death looks men in the face, they seem serious, and fit to receive the impression of faithful counsel for their souls. To which joyn serious prayer; for, *the Prayer of faith*, (saith the Apostle) *shall save the sick*, and it may save the soul.

3. By provoking and encouraging our fellow-brethren in the way o Heaven. We must *exhort one another daily, while it is called to day*, Heb. 3. 13. *And provoke one another unto love, and to good works; and so much the more, as we see the day approaching*, Heb. 10. 24. 25.

Wicked

Wicked men, and the Children of the Devil, have their *go with us*; and do stir up one another in the way to Hell; and shall not Saints edifie and *build up one another in their most holy Faith*, Rom. 14. 19. 15. 2. 1 Joh. 5. 11. Eph. 4. 29. 1 Cor. 14. 26. Jude 20. *They that feared the Lord, spake often one to another*, Mal. 3. 16. Christians ought and should spend that time in serious and profitable discourse, which others spend and waste in idle and vain discourse. Say with the man after Gods own heart, *Come all you that fear God, and I will tell you what he hath done for my Soul.* That which you have seen and heard, you must declare to one another, 1 *John* 3. 3. Hereby be helping forwards towards Heaven, and comforting one another by the comfort wherewith our selves are comforted of God, 2 *Cor.* 1. 4. *When thou art converted, strengthen thy Brethren*, Luke 22. 32.

4. We must do good to others, by distributing to their outward wants and necessities, and hereby *lay up a treasure in Heaven, before our treasure in Earth fail*, and we lose both, *Mat.* 19. 21. This is to honour the Lord with your substance, *Prov.* 3. 9. This is to make friends

friends with the unrighteous Mammon, and to provide your selves bags which wax not old, a treasure in the Heavens that faileth not, *Luke* 12. 33. This Duty must not be forgotten, (*Heb.* 13. 16.) because 'tis a sowing of seed, 2 *Cor.* 9. 6. and it will spring and bring forth a crop or harvest in this or the other World, *Eccles.* 11. 1. 6. God will not forget it, *Heb.* 6, 10. The Lord Jesus will certainly reward it, *Mat.* 25. 40. A *Well done*, from Christ hereafter, will compensate all the service of *well-doers* here, *Matth.* 25. 31.

5. *By labouring to keep up constant communion with God in all holy duties.* Christians, you may lose time in the very service of God, if you are not careful therein to converse with him. Take heed of a slight spirit in serious performances. God looks upon the heart, and most there. Some serious preparation is necessary, before you approach the presence of the High and Holy God. *Joseph* shaved himself, before he would come into *Pharaohs* presence. Let your Heaven-born souls in every duty, with the love-sick Spouse, go out to meet your Lord; and take up with nothing else. 'Tis not the

the picture of the Husband, but the presence of the Husband, that can satiate the truly loving longing spouse. It is a blessed sight to see souls working towards God, gasping and panting after the Lord Jesus Christ, *Psal.* 42. 1, 2. O labour for such a frame of heart, and bewail a narrow and contracted spirit. Do not perform duties for duties sake, so as to make duties the end of duties; but as the *medium*, by which thy soul may draw nigh to God and meet with him. The countenance and presence of God in a duty, is the very suburbs of glory, yea the very gate of Heaven, *Gen.* 28. 17. Let this be in thy thoughts, and the very purpose of thy heart, and expect it vehemently in every access to God. Let thy soul *follow hard after God*, and say, *One thing have I desired of the Lord, that will I seek after that I may dwell in the house of the Lord all the dayes of my life*, Psal. 27. 4. Psal. 84. 2. Duties are only the outward Court, but the form, shell, and carkass of Religion, as Pipes without water, breasts without milk; as sails without wind, or as a body without a soul, that hath no life. The encrease of your grace and holiness depends upon

your

your acquaintance and communion with the God of grace. It was *Moſes* his being in the Mount, that made his face to ſhine; and the Kings being at his Table, that cauſed the Churches *Spikenard* to ſend forth the ſmell thereof, *Cant.* 1. 12. The preſence of the glorious God on a Sabbath, the preſence of God in Prayer, or at a Sacrament, will be unto thy ſoul as marrow and fatneſs, and that which will make thy hands to drop with Myrrhe, and thy fingers with ſweet-ſmelling Myrrhe. Thus it was with the Spouſe, when her Beloved put in his hand by the hole of the door, *Cant.* 5. 4, 5.

6. *By improving every Providence, every Comfort, every Croſs for Gods Glory, and our own ſpiritual advantage.* God doth nothing in vain; for he hath a peculiar reſpect unto the good of his people in all his diſpenſations: he doth time, meaſure and order every dark and afflicting providence for his Church's advantage, *Jer.* 24 5. *Rom.* 8. 24. *Heb.* 12. 10, 11. God's chaſteningand teaching,commonly go together; therefore it is, we muſt *bear the Rod, and who hath appointed it*, Mic. 6. 9. The Rod hath a *Voice*; Beaſts

may

may feel the Rod, but the Believer hears the Rod. God's Rod should make us like *Aaron's* Rod, bud, blossom, and to bring forth the peaceable fruits of righteousness, *Heb.* 12. 11. Now if you would be bettered by affliction, endeavour to do three things.

1. To understand the meaning or mind of God in them, for what sins committed, or duties neglected, they are sent: Afflictions are Gods Messengers, and we should never be quiet till we know their Errand, *Job* 10. 2.

2. See the hand of God in all those afflictions. So did *David*, *Psal.* 39. 10. and holy *Job*, 1. 21. *Hos.* 6. 1.

3. Labour to answer the end of God in your straits and troubles, that you might be made more humble, more holy, more heavenly than before; that we may say, and find, that it hath been good for us to be afflicted. We have as much reason to seek unto God for a blessing upon our *daily Rod*, as upon our *daily Bread.*

7. *Time must be redeemed by casting up your accounts every day, and so to make even with God, and not get further into his debt.*

debt. This will be the way to get an acquittance, to procure a pardon, before you are called and forced to an account. Secret Duties, if well done, are the sweetest duties; and yet sadly neglected by Saints themselves. You should retire every night, and spend a little time in self-examination; and when you sit alone, commune with your hearts, and call over the passages and actions of the day past. We read *Gen.* 24. 63. that *Isaac* went out in the evening-tide to Meditate; a precious Duty, but rarely practised. Christians should spend void spaces of time in ejaculatory Prayer, and holy Meditation. And O how hard it is to ascend this Mount of heavenly Meditation! 'Tis very easie and delightsom to think of the World, the pleasures of Sin, Friends, Riches, Worldly business: but to Meditate on God, Heaven, Eternity, the insufficiency and vanity of the creature, the bitterness of sin, the certainty of death and judgement, (the very inwards of Religion) is very difficult. Before you lye down upon your Beds at night call your selves to an account by such questions as these:

1. I have liv'd many years in the world; What have I been doing all my daies? Have I answered the end of my Being?

2. Have I had a holy awe of God in the midst of my worldly business this day? What thoughts of Death and Judgement have I had? Where hath my heart been?

3. How have I performed duties this day? What hath been the sins of this day, the mercies of this day, that I may beg the pardon of the one, and bless God for the other?

4. What assistance and communion with God have I had this day in the duties of his worship? Have not God and my soul been strangers this day, and many days together?

5. What have I done or spoken for God and his glory this day, in my Family or else-where? Have I demean'd my self like a child of God this day? This is to make Religion our business, or to walk in the fear of the Lord all the day.

8. *Improve your time by endeavouring to order every days work with reference to your last day.* The end of every duty, and the great

great reason of redeeming time lies here, namely, that we may be fit to dye, and stand before God. Therefore must we glorifie the infinitely holy God, and make him our friend. Hence it is that we must secure our souls, and speedily get into Jesus Christ, and grow in grace, do good to others, call your selves to an account, and clear our title unto heaven, that all our work may be done up while it is day, and none left to do, let death call when it will.

The reasons why our precious time must be redeemed, are,

1. Because the daies are evil.
2. Because 'tis a considerable part of our Christian wisdom.

Reas. 1. *Because the daies are evil.* This is the Apostles own argument to enforce the duty. Precious time, and evil daies run parallel; therefore no part of a little time must be lost. I shall instance in a few particulars, to make it appear.

1. *The Tares of false Doctrine, or Diabolical, Blasphemous, Damnable Opinions,*

&c

do abound. How do the Devils Agents endeavour to raze and undermine the very foundations and principles of the Christian faith? Those old and damnable Heresies that have been condemned, and expunged out of the Church of God, are greedily embraced and swallowed down by more than a few, 2 *Tim.* 3. 1. and 4. 3. 2 *Pet.* 1. 12. *Ye therefore, beloved, seeing you know these before, beware lest ye also, being led away with the errour of the wicked, fall from your own stedfastness* 2 Pet. 3. 17. 2 Tim. 1. 13.

2. *Mens flagitious lives, and most prodigious sins, makes the daies still evil.* What execrable abominations are there committed upon the stage of this evil world. Iniquity abounds, wickedness is in credit, and Religion under disgrace. Many hate the power of Godliness, but are not ashamed to wear the Devil's Livery. May we not complain with the Prophet, and say as *Hosea* 4. 12. *There is no truth, nor mercy, nor knowledge of God in the Land. By Swearing, and Lying, and Killing and Stealing, and committing Adultery, they break out, and blood toucheth blood; therefore shall the Land mourn.* And as *Isa.* 12. 15. *For our transgressions are multiplied before thee,*

thee, and our sins testifie against us; and truth faileth, and he that departeth from Iniquity, maketh himself a prey. And *Amos* 5. 10, 12, 15. *They hate him that rebuketh in the gate, it is an evil time.*

3. Many are backslidden and Apostatise. How are the Mighty fallen! the falling-sickness hath been an Epidemical disease, *Mat.* 24. 12. *Because iniquity shall abound, and the love of many shall wax cold.* Jer. 2. 2. 2 Tim. 1. 15. Rev. 2. 4.

4. Doth not God frown and threaten to remove the Candle-stick, and leave us in darkness? *Rev.* 2 5. *Amos* 8. 9, 11.

5. How is the Family of God, and Friends of Christ, divided and subdivided one from another? *Moab* and *Ammon*, *Herod* and *Pilate*, can unite against Christ and his Interest, when Christ's little flock are at a distance one unto the other, 1 *Cor.* 3. 3, 4. And when it thus comes to pass, the daies are evil, and our time had need be redeem'd.

Real. 2. *Redeeming the time, will render us truely wise. See that you walk circumspectly, not as fools, but as wise redeeming the time*, Ephes. 5. 15. Eccles. 6. 5. The wise mans heart (saith *Solomon* discerneth both Time and Judgement. To

work

work while it is day, and to do a great deal of work in a little time, commendeth the wisdom of the Agent. Whatever Learning, Parts, Endowments, men have, they are not wise unless they redeem the time. The men of *Issachar* were of great account with *David*, because they *had understanding of Times, to know what Israel ought to do*, 1 Chron. 12. 32. The Wise God, in whose hands is our time, taxes the *Jews* for fools, *not observing the Times*, Jer. 8. 7, 8. and so doth our Lord Jesus the Pharisees, *Mat.* 16. 2, 3. Therefore redeeming of time is called a *walking in wisdom*, as the Apostle expresseth it, *Col.* 4. 5.

The APPLICATION.

Use 1. FIrst, If Time must be redeemed, we may infer, That sure then *there is an Eternity*. Let all the wasters of time, count upon it. It is as certain as any thing in this world, That there is another world. You may venture your Lives, your Souls, and all, upon the truth of it. Why should the blessed Apostle

ſtle *Paul* preſs Believers ſo ſtrictly to redeem time, but in order to their everlaſting welfare? Aſſure thy ſelf of it, and believe it as firmly as if both eternities did now preſent themſelves to thy bodily eyes, and thou didſt ſee the Devils and Reprobates in their Chains of darkneſs, and hear them cry and roar in thoſe eternal flames: and alſo ſee *Abraham*, *Iſaac*, and *Jacob*, and all the Saints departed, upon the Throne, ſinging the Song of *Moſes*, and the Lamb. This is that which is either believ'd or fear'd by the beſt and worſt of men. O that it might have a deep and laſting impreſſion upon all your hearts.

2. *The opportunity of time is a very precious priviledge.* To have a gale of opportunity to convey us to glory; or the white flag upon the wall, inviting us unto our work, to ſue out our pardon before it is too late. Time is a rich invaluable Treaſure, and yet a tranſient Treaſure. * Time (God's Poſt) runs apace; yea, flies as it were upon Eagles Wings, and will be gone. Time is compared to Golden Sands running between two Eterni-

* *Punctum eſt, quod vivimus & puncto minus.*

 ties,

ties, and 'tis an infinite mercy they are yet running, that you have a day to work out your ſalvation, to agree with the Adverſary while he is in the way, *viz.* to make up the breach between God and your ſouls, *Rev.* 2. 21. The continuance of Time is very uncertain. *The time is ſhort*, 1 *Cor.* 7. 29. The whole is but a ſpan, a very little ſpace. 'Tis but a few days more, and then thy laſt day; a few hours more, and then thy departing hour; a few breathings more, and then thy laſt breath.

3. *Time, as precious as it is, and which ſhould be redeem'd at any rate, is often let ſlip.* What ſhall we do to paſs away the time? is common in ſome mens mouths; it's a commodity that lies upon their hands; they know not what to do with it. How profuſe and prodigal are moſt of this great treaſure, who make no improvemnt of it? How often hath opportunity come to us, and waited on us, but very few are found to lay hold upon it? To how many Time-waſters may that killing Text, *Luke* 19. 41, 42 be applyed? And when he came nea-

Non exiguum temporis habemus, ſed multum perdimus. Sen.

he beheld the City, and wept; he could not ſpeak it without tears, ſaying, *If thou hadſt known* (even thou at leaſt) *in this thy day, the things which belong unto thy peace; but now they are hidden from thine eyes.*

4. *Spiritual ſloth, whereby we loſe ſo much of our precious time, is a ſore evil, and very dangerous. Slothfulneſs (Solomon* ſaith) *caſteth into a deep ſleep*, Prov. 19. 15. The ſlothful Man is like the door on the hinges, *Prov.* 26. 14. The ſlothful is brother to the great waſter, *Prov.* 18. 9. Therefore be not ſlothful, *Rom.* 12. 11. *Heb.* 6. 12. We read that *Joſhua* ſaid to the Sun, *Stand ſtill*; but God never ſaid to the Soul, *Stand ſtill.* Religion requires action, labour, diligence; for it doth not conſiſt in airy empty notions, and ſpeculations of the head; but in the exerciſe of the mind and heart. Habits muſt be exerted, Grace improved, Heaven (that is all up-hill) muſt be ſtrived for, and gotten, as it were, by force and victory. 'Tis a ſhameful and deformed ſight, to ſee a man profeſſing Godlineſs in a Lethergy, and not proſecuting

Exigua pars eſt vitæ quam nos vivimus.

ſecuting his duty. Caſt off thy lazy and dull ſpirit and temper, leſt thou be found that wicked, ſlothful, and unprofitable ſervant, who muſt be caſt into utter darkneſs, *Mat.* 25,26,30. Let me ſay to you, as the *Danites* to their brethren, having ſpyed out a good Land, *Judges* 18. 9. *Are ye ſtill? Ariſe, and be not ſlothful to go, and to poſſeſs the Land.* The Heavenly Countrey is before you; ariſe, and work, and loſe it not for want of labour. Let not ſpiritual ſloth, by eating out your time, hinder your work, and rob you of your wages, *Rev.* 3. 11.

5. *If the beſt of Saints ſhould redeem their time, what have ſinners need to do?* You that have been ſlumbring and ſleeping all your time, and not gone one ſtep in the way to Heaven, but many in the way to Hell, had need up and be doing, or elſe you will be eternally undone. *Whilſt it is called to day, if you will hear his voice, harden not your hearts.* Do not ſpend ſo freely of this ſwift and precious ſtream of Time, every drop of which, hath an influence upon Eternity. *Knowing the time, that now it is high time to awake out of ſleep. The night is far ſpent, the day is at hand; caſt off therefore the works of darkneſs,*

neſs and put on the armour of Light. Let us walk honeſtly, as in the Day; not in Rioting and Drunkenneſs, not in Chambering and Wantonneſs, not in Stife and Envy; but put you on the Lord Jeſus Chriſt, and make no proviſion for the fleſh, to fulfil the luſts thereof, Rom. 13. 12, 13, 14.

6. *If time, and every part and moment of it, muſt be improved; This ſerves to confute thoſe that reproach ſerious diligence in Duty, as a needleſs thing.* If the buſineſs of our immortal ſoul did not require great care and diligence, why doth *Paul* here enjoyn us to walk circumſpectly, not as fools, but as wiſe? Chriſtians, 'tis your wiſdom to know your work, and the time to do it. There's no trifling about Eternity; Now is the day for the things of your peace, let it not be hid from your eyes. It will be very ſad, when you are paſſing into the other World, to ſee that you have all your life-time been ſowing the wind.

Uſe 2. Examination. *Try whether you are redeemers of time, or not.* Reflect upon what I have ſaid, and thy Conſcience will tell thee, thou haſt ſpent moſt of thy time in ſin and vanity. How

fruitful are thy duties? Are thy hours for God? Do Time and Duty go hand in hand? Mayſt thou not cry out, many a time, *Diem perdidi!* daily I loſe a day. Examine your ſelves, don't ſilence or ſtop the mouth of Conſcience; if ſo, it will cry aloud another day.

Let me ask you theſe few queſtions.

1. Have you ſeriouſly bewail'd the loſs of time, and begg'd the pardon of it?

2. Have your ſouls ſincerely clos'd with Jeſus Chriſt, and freely and fully given up and reſigned your ſelves to him to be his for ever?

3. Do the great concerns of Gods glory, and your ſalvation, bear down all before them? Canſt thou ſay, Though I follow my Calling, and take care for my family, yet I am moſt ſolicitous about my everlaſting condition? Whether they be pleaſures or profits, I can ſay, Pleaſures of ſin be gone, World ſtand by. There is a God to ſerve and honour; I have a ſoul muſt be ſanctified and ſaved: I have a ſhort time to redeem, I have a debt to pay, an account to give, a Sentence to receive, an Eternity to live.

This

This is not to be ſlighted; I muſt and will ſave my ſoul, Hell is moſt intollerable and eternal.

4. Will you now promiſe and ſtand to it, that for the future you will trade more for Eternity, and get better Evidences for Heaven? Go about the work of Faith and Repentance ſpeedily; leſt Death ſhould call, and you not ready.

Uſe 3. Of Lamentation. *That Profeſſors ſhould be ſo far from redeeming of time, or of doubling their diligence, that they neglect their duty.* I may cry out with the Prophet, Call for the mourning women; for who is not guilty in this kind? *Amos* 5.16. Sirs, for this ſhould our ſouls mourn in ſecret places; the ſerious conſideration of which, is enough to fetch blood from our hearts, and floods of tears from our eyes. How little care is taken in ſpending that well, which when it is gone, we have no hope it can be reſtored to us again. Do not you complain of the want of time, ſeeing you waſte time. There are many poor frivolous excuſes: The Servant will ſay, that he hath a hard, cruel Maſter; the Wife complains of her wicked Husband; the Child of his ungod-

ly Father: another, of the poverty of his Family; he can ſpare no time. Whoever pretends the want of time, let me tell thee, thou haſt a carnal, dead, ſinful, ſlothful heart, the cauſe of all. Haſt thou not time for every other thing, namely, a time for eating, drinking, ſleeping, potting, piping, playing, and none for Heaven? Can you riſe early, go to bed late, and eat the bread of careſulneſs, to get the meat that periſheth; and find no time for God and your Souls? Will this excuſe thee another day, thou careleſs, ignorant, deluded Soul? Your Corn, Cattel, your Sheep, your Swine, your Hawks, your Horſes, and Dogs, are cared for; but for the better part there's no care at all. Wilt thou tell the great and terrible Judge, at the laſt day I would have been ſaved, but I had no time? There are many that eat their bread by the ſweet of their brows, that take time for their ſouls; who will be brought in as witneſſes againſt you at the laſt day. Will you ſquander away your time, and the dayes evil, and opportunities for your ſouls hardly come at? O conſider, it's high time to awake out of ſleep.

Exhor-

Exhortation to redeem Time.

Uſe 4. You have heard what it is to redeem time, and how time muſt be redeem'd. *Now let all reſolve, without delay, to put this ſo neceſſary a duty into practice.* Let young ones reſolve upon it, and the middle-aged with the hoary-heads. Tender unto thy God the cream and flower of thy Age and Time, and think it not too ſoon. In things of far leſs moment, you are for haſte and ſpeed. If you were ſtarving for want of bread, you would think every hour long, till you had a ſupply. If your bodies were tortured and tormented with pain and ſickneſs, would you think that eaſe and health might come too ſoon? If a man were in the Sea near ſinking, can a Boat come too ſoon? Or, can a condemned Malefactor receive his pardon too ſoon? Haſt thou lived without God, and Satan's Slave, and in danger of dropping into Hell, fifteen or twenty years, and canſt thou get into Chriſt to ſecure thy immortal ſoul too ſoon? Haſt thou not been the Devils too long already? Suppoſe thou hadſt dyed in thy Chriſtleſs ſtate,

where had thy ſoul been? Is it not better to be the Lord's Servant, than Satan's Slave? Ask the godly Man that hath made tryal, and he will tell thee. The ſooner thou art in a ſtate of Grace, the fitter thou wilt be for glory. Make ſpeed in thy work, do thy ſpiritual buſineſs; thy wages is ſure, and thou ſhalt be bleſſed. Conſider, there was never any one repented (living or dying) that they were the Lord's, and converted betimes.

And for you that have paſt the time of youth, in the ſatisfying youthful luſts, and liv'd, it may be thirty, forty, or fifty years in a courſe of ſin and vanity; Is it not more than time for you, to bethink your ſelves? In ſo many years you have made ſad work; who can tell how often you have offended, that have been profane Sweaters, Drunkards, Lyars, Sabbath-breakers, ſo long? If you were certain of living ſo many years to come, yet the Devil, the World, and your Helliſh Luſts, have had half your time. O let the time paſt ſuffice. Know, your times are in God's hands, *Pſal.* 31. 15. ſo that you are not certain of a day to come: therefore begin, and make ſpeed in your work.

And

And for the gray-headed, againſt whom Death hath raiſed his batteries, you can have but a few ſands in your glaſs your departing hour cannot be far, your Candle is within the ſocket, & it may be is come to a ſtinking ſnuff. Do you not ſee the Keepers of the old rotten houſe begin to tremble, & the ſtrong men bow themſelves? Expect the next blaſt the houſe to fall. If you that are leaning on your ſtaves, and looking through your Spectacles, being ready to enter upon Eternity, don't mind your work immediately, Wo, wo be unto you for ever. If God ſhould work a ſpiritual miracle, in converting & pardoning an old gray-headed Sinner, that hath been idle till the eleventh hour, *Mat.* 20. 6. would it not be matter of amazement, and wonder to Men and Angels? For the Devil to be caſt out of poſſeſſion after he hath been an Inhabitant threeſcore years and more, for ſuch an one to be born again would be ſtrange indeed. I have heard of an old man, who being really converted, not long before his death, cauſed this to be written on his Tomb; *Here lyeth a very aged man, of* THREE YEARS *Old.* He reckoned all his time and life before, as loſt,

and

and worth nothing. Now that you that have put off God, and hazarded your Souls ſo long already, might loſe no more time, conſider theſe Motives:

1. *The preſent time is Gods time, and muſt be yours.*
2. *God, the Righteous Judge, will reckon with you for your time.*
3. *You have ſolemnly promiſed to redeem it.*
4. *Men take and improve opportunity for other things.*
5. *Satan, your deadly enemy, is alwaies buſie, and will loſe no time.*
6. *Saving-grace is an active and ſpringing-principle.*
7. *Time once had, and loſt, cannot be recalled.*
8. *Conſ. How they prize Time that have loſt it.*
9. *God hath joyned Time and Duty together.*
10. *On this moment of Time, Eternity depends.*

Motive 1. Conſider, *The preſent time is Gods, and it muſt be yours.* Don't you hear the Holy Ghoſt ſay, *It is now high*

time

time to ſeek the Lord; and calling to you, *Come away, make ſpeed*? Hoſ. 10. 12. Delayes and Lazineſs, are the two great Gulphs, in which multitudes of Souls are drowned, and periſh. How many are now in Hell, that purpoſed and promiſed to turn to God (as you do) hereafter? O fear and tremble leſt it ſhould be your caſe. To enforce this, take theſe few hints.

1. The preſent time hath moſt Precepts; and Gods Commands, like Warrants in the Kings Name, muſt be obeyed on ſight thereof. We ſay, *Muſt is for the King*: If thou art young, read *Eccleſ.* 12. 1. *Remember now thy Creator in the dayes of thy youth. To day if you will hear his voice, harden not your hearts.* Pſal. 95. 7. *Firſt ſeek the Kingdom of God*, Mat. 6. 33. *You muſt not ſtay long*, Hoſ. 13. 13. Bleſs God and wonder the golden thread of precious time is ſpin'd out ſo long.

2. It hath moſt Promiſes, and they are great and precious. *I will receive you* ſaith the Lord. *They that ſeek me early, ſhall find me.* The preſent time is an accepted time; in which God may be found, *Pſal.* 32. 6. Now God calls, *Heb.* 3. 7.

3. 7. and you may come and welcome, *John* 6. 37. And it will be matter of unſpeakable comfort to a man dying and looking into Eternity, to know he hath done the work for which he had his life and time.

3. You have the beſt Examples. And 'tis our duty to imitate and follow them who are gone to Heaven before. Your dear Lord would loſe no time; *I muſt do the work of him that ſent me, while it is day.* When faithful *Abraham* was to offer his Son *Iſaac*, he made haſte, *Gen.* 22. 3. he roſe up early in the morning. *Mary Magdalen* came early in the morning to enquire after, and to ſee the Lord Jeſus whom her ſoul lov'd, *Mark* 16. 2.

Motive 2. *God the righteous Judge will reckon with you for your time.* Not only for you health, wealth, ſtrength, parts, graces, memories, but for every minute of your time. If at the day of Judgement we muſt give an account for every idle word, much more for ſo great a Talent, ſo rich a treaſure as time. A Heathen could ſay, that every wiſe man muſt *tam otii quam negotii rationem reddere*, give an account of his buſineſs, and of his idleneſs.

neſs. You may, like fools, waſte your time, neglect your duty, and ſtand out againſt the Call of God; but it will coſt you dear, *Eccleſ.* 11.9. *Rejoyce, O young Man, in thy youth, and let thine heart chear thee in the dayes of thy youth; and walk in the wayes of thine heart, and in the ſight of thine eyes: but know thou, for all theſe things God will bring thee unto judgment.* The great Landlord of your time, is at great expence to continue it. Thoſe luminaries of Heaven, over your heads; and principally, the Prince of all the Lights of Heaven, the Sun, that glorious and mighty Gyant, the Prince and Crown of all corporal Creatures, do tire, and waſte (as it were) their Celeſtial vigour, to beget and give Time. Time is ſo rich a Jewel, that God would have no man value it to another. If one Man had hurt another, he was to pay both for his Cure and loſs of time, *Exod.* 21. 18, 19. So muſt you, at the great Day of Account, for all your time, for every Sermon you have heard, for every Sabbath and Sacrament you have had all your dayes.

Mot. 3. *You have all promiſed to redeem your time.* The Vows of *Jehovah* are upon you. Say with *David*, *I will pay my Vows.*

Vows, If the godly Man will perform his promiſe to his hurt, *Pſal.*15.4. much more ſhould you for your profit. Take the Counſel of the Wiſe Man, *Eccleſ.* 5. 4,5. *When thou voweſt a vow unto God, defer not to pay it: Pay that which thou haſt vowed: better it is that thou ſhouldſt not vow, than to vow and not pay.* How often you have engaged your ſelves to leave your known ſins, and to live ſoberly, and righteouſly, and godly in this preſent World, let Conſcience witneſs. If you that have reſolved to read, pray, ſanctifie the Sabbath, *&c.* ſhould ſtill waſte and trifle away the time, it will not only be a breach of promiſe, but a ſin againſt Light, for which thy heart will reproach thee; *And if thine heart condemn thee, God is greater than thine heart, and knoweth all things*, 1 John 3. 20. Remember the promiſes thou didſt make at ſuch a Sacrament, or when ſtruck at the heart by ſuch and ſuch a Sermon; or when Death was at thy Family, or thy ſelf near unto it; And defer not to perform thy Covenant: God, who is a God of Truth, will not be mocked; and that you ſhall know ere it be long. *Jephtha* would perform his vow to God; *I have*, ſaid he, *opened*

my

my mouth unto the Lord, I cannot go back, Judg. 11. 34, 35. *Herod*, for his Oath ſake, murdered *John* the *Baptiſt*, *Matth.* 14. 9, 10. How many times haſt thou engaged to dedicate and devote thy ſelf to God and his Service? Therefore ſay, *Lord, for my promiſe ſake I will ſacrifice my ſelf, and become thine, redeeming my time, for thy glory and mine own ſalvation.*

Motive 4. Conſ. *Men take and improve opportunities for other things.* The fitteſt and beſt time is taken for buying, ſelling, ploving ſowing, and gathering into Barns; and eſpecially in evil and hard times. Men will riſe early, run, ride, and labour in the very fire, as the Prophet ſpeaketh. *Redeeming the time*, 'tis a Metaphor taken from Merchants, that will be early in the Market, leſt the opportunity of buying the beſt Commodities ſhould be loſt. The Proverb is, *That Time and Tyde ſtays for no man*; and that *we muſt make Hay while the Sun ſhineth.* There's none but the ſluggard will ſleep in Harveſt; the diligent Husband-man will not loſe a day then. Chriſtians, in this great affair of your precious, immortal and never-dying ſouls, do as men about

bout other things. Millers and Marriners obſerve and improve every gale of wind; yea, the Stork in the Heaven, the Turtle, the Crane, and the Swallow, know and obſerve the time of their coming, *Jer.* 8.7. They that ſay, to day or to morrow we will go into ſuch a City and buy, and ſell, and get gain, *Jam.* 4. 12. will, as we ſay, turn every ſtone, and loſe no time to buy a good bargain, to make a rich purchaſe: And ſhall not we redeem our time, and make the beſt of our Spitual markets, to make proviſion for our ſouls, that are more worth than all the World?

Motive 5. *Satan, that Enemy, and grand Soul-deluder, is always buſie.* He is an active Devil, and he loveth to find us idle. Chriſtians, this old Serpent is never more at work, than when we are idle: for idleneſs layeth a man open to all his helliſh ſnares and temptations; and then if temptations come, you are out of Gods way; and if Satan find you on his ground, he will be too hard for you. The Apoſtle tells us he goeth about, and ſtill offers temptations for the waſting of our time. This roaring Lyon hath a large circuit; for ever ſince he was caſt

out

out of Heaven, he hath been going to and fro in the Earth, and walking up and down in it, *Job* 1. 7. His grand deſign is to devour, 1 *Pet.* 5. 8. This black Prince loves to prey upon precious ſouls; the Soul being that ſweet morſel he is ſtill gaping at. This Adverſary hath his ſeveral walks, he is in the Shop, in the Market, in the Street, in the Chamber, in the Cloſet, and every where, where ſin is; And he is alſo in the Congregation among the Aſſemblies of the Saints, when they are about ſpiritual Service. When *Joſhua*, the High-Prieſt, ſtood before the Lord, Satan was ſtanding at his right Hand to reſiſt him, *Zech.* 3. 1. This deadly enemy was with Chriſt and his Diſciples at the Paſſeover, for there he entred into *Judas*, *John* 13. 26, 27. Therefore, Chriſtians, we have need to work and watch too. The Devil that hates you and all mankind, doth beſtir himſelf; he goeth forth into the broad way of prophaneſs, and there he tenders & tempts men with ſenſual objects; & he entereth into the by-path of error, appearing as an Angel of Light, and enticeth wanton wits to ſuck down the poyſon of his damnable Doctrine. And when

when once he hath injected his poyſon into the head, how much time is ſpent in Writing and Diſputing to defend his Deluſions? We read, that it was while men ſlept, this enemy (Satan) came and ſowed Tares among the Wheat, *Mat.* 13.25, 39. He is a working buſie Devil, never at leaſure, but is alwayes ſpreading his Baits, and caſting his Snares and Nets to catch Souls. Therefore be ye ſober, be vigilant, and watch unto Prayer, and imploy this talent of precious time well. Idleneſs is Satans Shop, and the Mother of Miſchief. *David* was at leaſure, and on the Roof of his Houſe, when Satan prevailed by that ſad temptation, 2 *Sam.* 11.3. Therefore ſet God alwayes before you, keep in his way, and be doing your Duty, that you may be kept from his fiery Darts. The flying-bird is ſeldom ſhot; the cautelous, diligent, active ſoul is moſt ſecure.

Motive 6. *Time once gone, cannot be recalled.* Time paſt, is gone for ever; Time preſent (if we may ſo call it) is going; future Time is moſt uncertain; neither Men or Angels can hinder, or ſtop it; turn, or bring it back again. If

oppor-

opportunities be not now taken, they may never be had. Be good Husbands of you time, and work now, or you may never work. Times redemption, may be your ſalvation, therefore follow and improve the light, before darkneſs overtake you. You all know, that yeſterday, or the laſt hour, will never come again. If thou hadſt as much treaſure in thy cuſtody or power, as the whole World is worth, it cannot purchaſe one minute of time paſt. You that are old, may as eaſily call back your youth, or become young again, as recover any part of this precious time, *Luke* 19.42.

Motive 7. *The nature of ſaving-grace, is working and ſpringing up*; which turneth all the Powers and Faculties of the Soul Heaven-ward. Such is the activity and vigour of this gracious Nature, that it will bring a man to a *What wilt thou have me to do?* Acts 9. 6. Epheſ. 2. 10. 'Tis not a lazy and languid thing, but full of life and power. The ſtate of ſin in Scripture, is deſcribed by death and darkneſs, which are a ceſſation and privation of Life, and Light, and Motion; and the ſtate of Grace is deſcribed by Life, *Eph.* 2.

which

which is powerful, and moſt vivacious, like the Sword of the Lord, and *Gideon*, doing great things. It is no wonder to ſee the Men of the World, that are born after the fleſh, to be dull, ſluggiſh, and unactive. But you that have a Divine Nature, and a ſpirit of life and power in your hearts, ſhould be diligent and laborious, 2 *Tim.* 1.6. *Rom.* 8. 2. This living principle of Grace, made the holy Apoſtle, who excited others to redeem their time, ſo to employ his Talent; the grace of God in him, made him labour more than they all, 1 *Cor.* 15. 10. The ſtreams of grace that flow into the Soul, are called *Rivers of Living Water*, John 7. 38. and *a Well of Water, ſpringing up unto eternal life*, John 4. 14. So that Chriſtians have greater advantage of doing good, and of living to Gods glory. Therefore ſtir up the grace of God that is in you; caſt off ſlothfulneſs, and put on diligence; and laying aſide every weight, rejoyce (as the Sun) to run the race that is ſet before you.

Motive 8. Conſider, *How highly they prize time, that have loſt it, and are come to the end of it: and how* [illegible] *with the loſs of time,*

time have loſt themſelves. We have many dreadful Examples that ſtand as ſo many Sea-marks, to warn us to take heed.

The poor Jews were utterly undone by it. The Lord only knows how many of them are now in flames, that ſuffer the vengeance of Eternal fire, for not improving the day of Grace, *Luke* 19. 42. *Mat.* 23. 37. The fooliſh Virgins having loſt the opportunity of buying Oyl, came too late to the door. And *Eſau* ſtaid too long to get the bleſſing; Moſt do things when it is too late. Men go to bed late, riſe late, go to Market late, come to Church late, and make peace with God when tis too late. The old *Iſraelites* marched towards *Canaan* when it was too late, and ſo loſt that good Land. O how dreadful will mercy ſlighted, and time loſt be, to the awakened ſoul, when it comes to dye, ſeeing it ſelf in a Chriſtleſs ſtate! It was a ſpeech once of a woman in terror of Conſcience, when divers Miniſters and others came to her in a way of comforting her; ſhe looks with a gaſtly countenance upon them, and gives them this anſwer, *Call back time again; if you can, call*

call back time again, then there may be hope for me : but time is gone. Another great Lady upon her death-bed, cryed out, *All too late, all too late ; a world of wealth for an Inch of Time.* Another Gentlewoman, (of whom I have heard) who was wont to imploy this precious talent of Time, in playing at Cards, and ſuch like Games, coming from her ſport late in the night, finding her Waiting-Maid (that was religious) reading in a good Book ; and caſting her eyes in the Book over the Maids ſhoulder, ſpeaks theſe words, or to this effect, *Thou poor melancholly ſoul ! what alwayes reading, and ſpending thy time thus ! wilt thou take no comfort in thy life?* The Gentlewoman retiring to her Chamber, went to bed. The Maid lodging in the ſame room, perceiv'd her Miſtreſs under great diſquiet, and pertu:bation of Spirit, ſighing and groaning bitterly. The Servant hearing of it, ſeveral times call'd to her, to know the reaſon ſhe could not ſleep: The Maid urging of her, at laſt ſhe cried out, and ſaid, *I read this word ETERNITY in thy Book, which hath ſo pierced my heart, that I believe I ſhall never ſleep more, till I have a better aſſurance of mine Eternity.* Another

ther wanton Lady, that had wasted her time in sensuality, who dyed not many weeks past, told her vitious Mother, standing by her Bed side, That *it was too late to speak of God to her; for you have undone me, and I am going to Hell before, and you will certainly come after.* It is common with men dying, and going into the other World, sadly to bewail the loss of time. When they fear Mercy is going, Patience expiring, and the time respited for Repentance over, then they prize opportunities at another rate. And O what would the damned in Hell give to be admitted into the world, if they might but enjoy one day, or hour, to deliver themselves from that dreadful place of torment, *Luke* 16. 27, 28.

Motive 9. Consider, *God hath joyned Time and Duty together*: that in two respects:

1. In respect of Assistance.
2. In respect of Acceptance.

1. God hath joyned Time and Duty together, in respect of Assistance: and what Infinite Majesty hath joyned, must not by any means be separated. Work and Time, Opportunity and Duty, must go

together *Adam* had his work in *Paradice*, before the fall. And the second *Adam* was alwaies in action, to the end of his days. His meat and drink was to do the will of his Father. *Nullus mihi per otium dies exit*, I have no day for Idleneſs, was the language of a Heathen. Chriſtians, do your work in ſeaſon, and you ſhall have aſſiſtance. God's opportunity is as Wind to the Sails, or as Oyl to the Wheels, which will make you glide through difficult duties with much facility. If we work in Gods time, God will work with us, and we ſhall be workers together with him. Goſpel-time is in order to Goſpel-work; ſpiritual opportunities are appointed and continued for ſpiritual duties. The work of Faith, Repentance, Mortification of Sin, the plucking out right eyes, the chopping off right arms, fighting and wreſtling with the Powers and Prince of darkneſs, are exceeding difficult: but God, whoſe Arm is potent will give power: and how eaſily will great work or ſervice be done when there is great aſſiſtance in the doing of it? A burden that is too heavy for one to lift, by the help of another will come up eaſie. This *Paul* witneſſeth, *Phil.* 4. 13

I can do all things through Christ which ſtrengthneth me. The feeble *Jews*, by the help of *Jehovah*, raiſed the walls of *Jeruſalem* from its very rubbiſh, and that in ſpight of all oppoſition, *Neh.* 4. 2, 3. and 6.15. they plying the work, the Lord was with them by his great power and ſtrong hand: they made their prayer unto God, when ſtrength was almoſt decayed, and laboured in the work from the riſing of the morning, till the Stars appeared; and ſo the Wall was finiſhed. Let time be redeemed, and then a great deal of work may be done in a little time: God's opportunity will make believing and repenting eaſie, *Luke* 19. 6. *Acts* 2.37, 41. *Acts* 16.14,34. O therefore while it is day, work out your ſalvation; for *it is God which worketh in you both to will and to do, of his good pleaſure*, Phil. 2. 12, 13.

2. God hath joyned Time and Duty, in reſpect of Acceptance. Every time is not an accepted time, 2 *Cor.* 6. 2. The *Iſraelites* that refuſed to march up to *Canaan* at God's command, leſt their opportunity, and afterward he would neither *aſſiſt* them, nor *accept* them. If thou ſtayeſt till God's time be paſt and gone, art

thou ſure God will accept thee hereafter? There is a time when God will not be found, will not be ſpoken withal, *Iſa.* 55. 6. *Eſau* ſought the bleſſing with tears, and it was denied him, *Heb.* 12. 17. *Prov.* 1. 29. Do not ſay, What need ſo much ſpeed? What need ſo much improving of time, ſo much reading, hearing, praying, preaching? But reſolve upon thy duty now or never.

Motive 10. Laſtly, Conſider, *That on the preſent moment of time, Eternity depends.* This deep and heart-affecting Meditation ſhould even ſwallow us up, and cauſe us to haſten unto our work. Let go Time's opportunity, and you will certainly be ruined to all Eternity. The Painter being asked why he was ſo exact in drawing his Lines; anſwered, *I Paint for Eternity.* Conſider, that thou muſt believe and repent for Eternity, hear and pray for Eternity; fear, love, obey for Eternity. A work of *infinite moment*, depends on a *moment of time.* This day thou mayeſt throw thy laſt Caſt for Eternity. This ſwift poſt will not ſtop, no not for a moment. Secure Soul! doſt thou ſee Eternity before thee, even at thy door, and

that

that there is but a ſtep between thee and an endleſs ſtate, and wilt thou not be more induſtrious for thy ſoul and Heaven? If a man were to run or wreſtle for his life, or for a Crown, or Kingdom, how would he ſtrain, and ſtrive, and that with all his might? If a man were to go over Sea for his life, and had but one gale more in his life-time, would he come to the water-ſide, and loſe it? If a Malefactor had but a day appointed him to ſue out his Pardon, would he not improve it? This is all our caſes: God hath given us but a day to work; when the day is ended it will be night for ever, *Luke* 19. 19, 42. *Job.* 9. 4. Now, it may be, Chriſt is at the door, offering thee help, open to him, leſt he with-draw, and come no more. It's probable the Spirit of Life and Power, ſtriveth to turn thee to God, O refuſe not to comply with it, leſt the Spirit ſerve thee, as *Samuel* did *Saul*, that came no more to him, 1 *Sam.* 15. 35. I ſhall conclude the Motives with the words of the *Pſalmiſt*, *To day if you will hear his voice, harden not your hearts, leſt God ſwear in his wrath, that you ſhall not enter into his reſt*, Pſal. 91. 7—11.

Now if thou art resolved to put this duty into practice; through the help of Heaven, speedily and diligently observe these directions:

Directions for the redeeming of Time.

1. *Take heed and beware of those things which rob you of your time.*

2. *Labour to convince your selves of the worth of time, and value it accordingly.*

3. *Set apart a considerable portion of time for the most secret duties.*

4. *Cast up and compute your time.*

5. *Maintain a holy fear upon thy heart, of coming to the end of time before thy work be done.*

Direct. 1. First, *Take heed of those things which rob you of your time.* Now the Thieves that will rob you of this excelling rich Jewel, are these six; against which, watch as for thy life.

1. *Vain Thoughts.*
2. *Worldly Cares.*
3. *Unnecessary Visits.*
4. *Unprofitable Discourse.*
5. *Excessive indulging of the outward man.*

6. *Sin-*

6. *Unlawful or immoderate Recreations.*

1. *Vain Thoughts.* These are secret and subtile Thieves, that infensibly rob us of our time every day, and in every duty; Vain, impertinent, and wicked thoughts, like *Pharaoh's* Frogs, creep and crowd in upon us, and thrust out good thoughts; so that we cannot keep our mind steddy and compos'd. *Solomon* saith *Prov.* 17. 24. *The eyes of a fool are in the ends of the earth*; so are our thoughts, gadding, wandring up & down, here & there, & every where. These evil thoughts spring and rise from within us, as naturally as sparks from the fire, *Gen.* 6. 5. *Mat.* 15. 19. *Out of the heart proceedeth evil thoughts.* And they follow us continually into every place, and in every Service, as the Birds on *Abraham's* Sacrifices, which *Abraham* did drive away. They must not lodge, *Jer.* 4. 14. Though we cannot hinder the Fowls from flying in the Air, or over our heads, we may hinder them from pitching on our heads. Holy *David* had vain thoughts, but he hated them, *Psal.* 119. 113. There's not a minute, but many thoughts pass from us, as in a minute, sands do in an hour-glass, *Psal.* 94. 19. Christians, con-

der how much of that time is loſt, which you ſpend in holy duties, by vain thoughts; when we ſhould draw nigh to God, our hearts, by our thoughts ſteal away. And there are but a few awakened tender ſpirits, truly ſenſible of this intrinſical ſecret evil: though much of a Chriſtian's duty, and the very towards of Religion, lies in obſerving the thoughts, and in watching the heart. Therefore above all keeping, keep thy heart, *Prov.* 4. 23. and take heed to thy Spirit, *Mal.* 2. 15, 16.

2. *Worldly Cares* are great waſters of our precious time. The moſt do mind earthly things, *Phil.* 3. 19. Mens heads, hearts and thoughts, are ſo intent about the things that periſh, that they do hardly entertain a ſerious thought of God and Eternity, all the day. God is not in all their thoughts. They that are of the fleſh, do mind the things of the fleſh, *Rom.* 8. 5. and not only the Children of this world, but Profeſſors themſelves, are ſo eager and vehement in the purſuit of this poor earth, that almoſt all their time and ſtrength is ſpent about it. And while men are ſo careful and ſollicitous about many things, and in a very crowd and hurry of buſineſs, it is impoſſible for them to redeem

deem time for God and their ſouls. As ſoon as their eyes are open, and the things of the World ſtand as ſo many Suitors, to invite and draw them. Some have their hearts ſo over-charged and furfeited with the Cares and Fears of this evil World, that their Abundance will not ſuffer them to ſleep, *Luke* 21. 4. *Eccleſ.* 5. 12. Now when it is thus, Opportunities are loſt, Souls are neglected, Holy Duties omitted, or if uſed, they are very unſucceſsful, *Ezek.* 33. 31. *Mat.* 15. 22. Therefore take heed of the World, ſo great a devourer of our time.

3. *Unneceſſary Viſits*, are great waſters of our time: of which you muſt take heed, it being no mark of Godlineſs, but the contrary. The wiſe man ſpeaking of the vicious and vertuous woman, giveth them this different Character, *viz.* the one, *her feet abideth not in her houſe*, Eccl. 7. 11. the other, *looketh well to the ways of her houſhold, and eateth not the bread of idleneſs*, Prov. 31. 27. And we read of ſome, that wandred about from houſe to houſe, being *idle tatlers, and buſie-bodies, ſpeaking things which they ought not*, 1 Tim. 5. 13. How many do trifle about the time in going from houſe to houſe; to whom

it may be ſaid, as *Pharaoh* to the oppreſſed *Iſraelites, ye are idle, ye are idle.* Let that time you have to ſpare from your Callings and Families, be ſpent in reading, Prayer, or other Religious exerciſes: and in all your viſits, intend and deſign the doing of good, or the receiving of good; and not the paſſing away of this precious time. When your friends or Neighbours are ſick, and under the hand of God, go to them, and give them counſel for their ſouls, *Rom.* 15. 2.

4. *Unprofitable Diſcourſe* robbeth us of much time. Some employ their tongues in telling fabulous or filthy Stories; others in diſcourſing of Parties and Opinions, and in talking of the Faults and Miſcarriages of other men. Some about the Times, and enquiring after News. Thus did the men of *Athens*, who ſpent their time in nothing elſe, but either to tell, or to hear ſome new thing, *Acts* 17. 21. And the moſt, when they come together, paſs away the time in diſcourſing of the World, and the concerns of it. But let Chriſtians, when they converſe, imitate their Lord; the words that proceeded out of his mouth were gracious words: *Walk in wiſdom towards them that are without; redeeming*

redeeming the time. Let your ſpeech be alway with Grace, ſeaſoned with Salt, that you may know how you ought to anſwer every man, Col. 4. 5, 6.

5. *Exceſſive indulging the outward man.* Much of our time is ſpent, in making proviſion for the fleſh, *Rom.* 13. *laſt.* Some hours every day are taken up in providing for the belly, to pleaſe the pallate: and ſome at their Tables take up much time. Others, to gratifie a proud fancy, much time is waſted in decking and trimming the body. There are thoſe that ſpend more time in looking into a glaſs, than upon their knees in praying to God. A godly Miniſter coming to a Gentlewomans houſe to dinner, where he waited from ten a clock till one, all the while ſhe was a dreſſing, burſt out in weeping, to think that ſhe ſhould ſpend ſo much time in *Trimming*, and be ſo little in *Praying*. Alſo, exceſſive Sleep doth devour a great part of our ſhort life and time. When we ſhould be on our knees in our Cloſet, we are in our Beds, or on our Couches. Others waſte their precious time in Ale-houſes and Taverns, and Brothel-houſes, from day to day; Gods Day being not exempted. Againſt

ſuch

ſuch there is a dreadful Wo; *Wo unto them that riſe up early in the morning, that they may follow ſtrong drink; that continue until night, till Wine inflame them*, Iſa. 5. 11, 12.

6. *Unlawful or immoderate Recreations*, are the occaſions of great expence of time. Recreation (not to be uſed but as Phyſick, in caſe of need) is an ingroſſer and waſter of our time, that's dear and precious. Many are ſo exceſſive in it, as if they were ſent into the world to do nothing but ſport. What time is ſpent in Carding, Dicing, Dancing, Interludes, Stage-playes, Bear and Buil-baitings, Hunting, Hawking, and in reading Romantick Books? which, for men and women profeſſing the Goſpel, are not of good report, *Phil.* 4. 8. The turning of the Bible or ſome good Book, is more becoming a Chriſtian, than turning a pair of Cards, a Game ſo much accuſtomed by the Prophane, and an occaſion of much ſin. Theſe things will cauſe bitterneſs, and horror at laſt; they are Honey to the Phancy, but a ſting to the Conſcience. Conſider which will afford moſt comfort dying; *item*, ſo many daies in recreation, or ſo many daies in Humiliation; ſo many

many hours in prayer, or ſo many hours in playing at Cards, ſo many hours in vain filthy diſcourſe, or ſo many hours in ſerious and heavenly conference; *item*, ſo many Sabbaths in reading, hearing, and ſinging of *Pſalms*, or ſo many Sabbaths ſpent in eating, drinking, walking, or worſe. Holy *Bradford* counted that hour loſt, wherein he had not done ſome good. *Titus Veſpatian* was wont to ſay, *Diem perdidi*, I have loſt a day.

Direct. 2. *Set a due eſtimate upon this precious Jewel of Time*, that your hearts may be ſo truely tender, as to make conſcience of waſting of it. A godly Miniſter was wont to ſay, when he ſaw the morning clear and ſerene, *'Tis pity this day ſhould be loſt*. O value your time; reckon more of one Sabbath, than of the beſt Fair or Market that ever thou waſt at in all thy life. Set upon the now day of Grace, the price of Eternity. I have told you already, the damned in Hell (if it might be) would give a world for one opportunity to make peace with God.

Direct. 3. *Set apart ſome conſiderable portion*

portion of time, for the moſt ſecret Duties.

1. For ordinary ſecret Prayer and Meditation, ſet ſome time apart in the morning and evening of every day; and do not catch and ſnatch at praying-times. Many ſerve the world and the fleſh all day, and put off God with a few words or ſleepy prayers at night. Prayer is the breath of the new creature, and the ſign of a ſpiritual life, *Acts* 9. 6. Chriſtians, let your prayers be ſecret, ſincere, fervent, conſtant. The way to Heaven (ſaid a good man) is through the Cloſet, and they that have been eminent in Piety, have been excellent in Prayer. Holy *David* would not let a morning paſs without Prayer, *Pſal.* 5. 3. yea, three times a day, he was at this bleſſed duty, *Pſal.* 55. 17. It was his Element, and conſtant imployment, *Pſal.* 109. 4. Your prayer muſt be fervent, if it be effectual. Prayer without fervency, is as a Bullet without Powder, or as a Bird without wings, that cannot mount up into the Air. Holy Fire muſt be put to thy daily Sacrifice. God anſwers by Fire. He that looks upon the heart, regards the manners of your prayers, more than the number of your prayers. Cold,

ſlight

ſlight mumbling over a few petitions, either out of cuſtom, or to ſtop the mouth of Conſcience will not prevail, *Pſal.* 25. 1. *Iſa.* 26. 9. *Jam.* 5. 16. Chriſtians, the time that you ſpend with God in ſecret, is the ſweeteſt time and beſt improved. Therefore, if thou loveſt thy life, be in love with Prayer. Reſolve to ſpend ſome time with God in private, every day.

2. Extraordinary private faſting, is a duty very neceſſary, and practiſed but by a few. Soul-afflicting daies between God and a mans ſelf, would through Grace, be much for ſpiritual advantage; Husbands ſhould mourn apart, and their Wives apart, *Zech.* 12. 12. 13. Faſting-daies will be Soul-faſting daies, *Acts* 10. 30. and *Bleſſed are they that mourn*, Mat. 5. 4.

3. The third private duty, is Self-examination. When thou art alone, ask thy ſelf theſe queſtions:

1. Is it moſt certain, that I am in a ſtate of Grace?

2. Is Grace thriving? Doth my inward-man proſper?

3. Do I live in no known ſin againſt Conſcience, *Pſal.* 19. 1. 28. and exerciſe my ſelf unto Godlineſs?

4. Do

4. Do I make conſcience of Redeeming time, ſo as to joyn Time and Duty together? A precious ſervant of the Lord was wont to ſay, if a man could anſwer to theſe two Queſtions, he need not to fear: Firſt, *Am I Gods Child?* Secondly, *Am I in Gods way?* Pſal. 119. 94.

Direct. 4. *If you would redeem your time, compute your time.* Pray thou mayeſt do it, *Pſal.* 90. 12. *Pſal.* 39. 4. Numbring the people was *Davids* ſin; but numbring his daies, a duty. 'Tis common for men to number their Sheep, their Cattel, Houſes, Lands, Wares, Money, but to number our daies, is a rare kind of numbring: for the neglect of which, what arrears are we fallen into, with the great Landlord of our time? Chriſtians, divide your time into parcels, and conſider how little God hath; how much time was ſpent in thy Infancy and Child-hood, before thou hadſt the uſe of Reaſon; how much is ſpent in our Callings and Employments about the world; how much in Eating, Drinking, and unprofitable Diſcourſe; beſides all this, half, or more, is ſpent in ſleeping: ſo that in the work of God, and about our immortal ſouls, we employ but

but a very little: Therefore 'tis more than time to redeem it.

Direct. 5. *Maintain alwaies a holy fear upon thy heart of coming to the end of time, before thy work be done.* Live continually in an expectation of your great changes. Buy, Sell, Converse, Read, Pray, Hear, and do all as dying men, and passing to receive the recompence of endless Joy. or Wo. Christians, If you would work while it is day; If you would glorifie God on Earth; If you would secure and eternally save your immortal souls; If you would not be a prey to the Prince of Darkness; If you would stand with comfort before the Lord Jesus, at his dreadful Bar; If you would not spend your daies without hope: Arise, therefore, and be doing, and the Lord be with you.

Deut.

Deut. 32 29.

O that they were Wise, that they understood this, that they would consider their latter end.

IT is always seasonable to insist on such subjects as direct us to speak of another world, especially in times of great sickness and Mortality, in which thousands of Souls night and day have been crowding into Eternity (witness the late dreadful Plague in sixty five.) I therefore made choice of this serious, and heart-wakening subject, that drowsie, secure souls might be awakened to a deep consideration of the world to come. The whole Chapter is styled the Song of *Moses*, his Swan-like Song, or Song before his death, the dying words of that eminent faithful servant of God; and if the words of a dying man are to be regarded,

ded, how much the words of a dying *Moses*. This *Moses* being ready to go into the other world, compoſeth this ſong, of which the Text is a part; and dying words are weighty, and make the deepeſt impreſſion.

This Song is partly { *Narratory*, *Minatory*, *Promiſſory*.

In the Narrative you have,

1. A Narration of the infinite greatneſs, and moſt glorious attributes of the God of *Iſrael*, introduced with a pathetical and awakening acclamation: *Give ear, O ye Heavens, and I will ſpeak; and hear O Earth the words of my mouth.*

2. We have a Narration of their corruption, ingratitude, and rebellion, *verſ.* 5, 6. *They have corrupted themſelves, they are a perverſe and crooked Generation, do ye thus requite the Lord, O fooliſh people, and unwiſe?* Notwithſtanding the remarkable favours, and rare indulgence of God toward them, yet *they forſook him, provoked him to jealouſie with ſtrange Gods, and ſacrificed to Devils, and not unto God*, ver. 16, 17. Becauſe of which he threatens,

1. *To hide his face from them*, than which nothing more bitter to the ſoul, *verſ.* 20.

2. To

2. To inflict variety of sore temporal judgements upon them, than which nothing more burthensom to the body. *I will heap mischief upon them, I will spend mine Arrows upon them; they shall be burnt with hunger, and devoured with burning heat and with bitter destruction, the Sword without, and terrour within, shall destroy both the Young man and the Virgin, with the man of gray-hairs; for a fire is kindled in mine anger, and shall burn to the lowest Hell.* And *ver.* 27. God gives the reason why he would not utterly destroy them, and make a full end of them. *Were it not that I feared the wrath of the enemy*, &c.

And now the words of the Text seem to be the application of the whole, *O that they would consider their latter end!*

You may look upon these words as it were a mount cast up, by which the people of *Israel* might take a view of things to come, and have a prospect of what should befal them in their latter end. *O that they were wise!* to be wise is oppos'd to that bruitishness, *ver.* 28. They were a Nation void of counsel, for they wanted the right exercise of reason, and that wisdom which is from above to observe,

and

and improve the gracious Providences, and Dispensations of God.

That they would consider: Consideration is a fixed act of the understanding, or mind, in order to practice; for doing and considering are frequently joyned together, *Judges* 18. 14. *Now therefore consider what ye have to do.* Heb. 10. 24. *Let us consider one another to provoke unto love and good works.* The same thing is variously expressed in Scripture, *viz.* to look narrowly upon a thing, to call to mind, to know, and to consider in ones heart, to call things to remembrance, to commune with a mans heart, *Psal.* 77. 5, 6.

Their latter end: By which we are not only to understand those tremendous, and desolating Judgements that should surprize them in this world, but to remember the great things of the other; as also old-Age, Death, the Grave, Eternity, Death, with its antecedents, concomitants, and consequences.

The words contain a pathetical Option or Wish. *O that they were wise!* In which observe,

1. *The person wishing, viz.* the most great and gracious God.

2. *The*

2. *The thing desired*, and that is divine Wisdom: a Jewel indeed, a price far above Rubies.

3. *The persons for whom God thus desireth*, viz. For *Israel*, a people nigh unto the Lord, and yet a brutish, inconsiderate, and unwise people. O that they were wise, &c.

4. *What this Wisdom is, or wherein it doth consist*, viz. in the consideration of their latter end.

The Doctrines observable from the words are these.

Doct. 1. *That God doth earnestly desire and long for the good of a people.*

Doct. 2. *That an inconsiderate people are a foolish and unwise people.*

Doct. 3. *That want of serious consideration is incident not only to the prophane, but to men professing God, and godliness*: The *Israelites* were the only Church of God that in the world, and yet they were not wise to understand, and consider their latter end.

I shall not handle these apart, but speak to the chief scope and intent of the words in this one Proposition.

Doct. *That it is a duty and matter of high concernment to consider our latter end.* O that

that they were wise! that they would consider, *viz.* practically consider, and live alwaies in the belief of the other world, so as to do up all their work while it is day. This seems to be the great import of the Spirit of God in this text.

Eternal souls! what ever escapeth your thoughts, this must not; this should be your *vade mecum*, It should rise up with you, lie down with you, walk with you wherever you go or are. This *Moses* himself that precious & renowned servant of God declared, seeing such a dreadful mortality in the wilderness, and so many sad spectacles of divine wrath) *Psal* 90. 12. *So teach us to number our daies that we may apply our hearts to wisdom.* And as *Moses* conceived it, so also holy *David*, Psal. 39. 4. *Lord, make me to know my end, and the measure of my daies what it is, that I may know how frail I am.* And *Solomon* sets a better upon it, *Eccles.* 7. 2. *It is better to go to the house of mourning, than to the house of feasting: for that is the end of all men, and the living will lay it to his heart.* And it is an argument that men are dead, when at a funeral meeting they are not moved with compassion, to a due and deep consideration of their doleful and dying condi-

I shall come now to shew you what we are to consider, concerning our latter end; and O that it may take a deep impression upon all that shall read these plain truths.

Seriously consider and believe,

1. *That it is most certain that an end will be.* For whatsoever the Scriptures speak of Death, the Grave, and Hell, is an infallible truth. You are to consider, that every man is mortal, must dye, and pass into the other world; and that in every one of your bodies there is an immortal, and never-dying soul; and that after these bodies have slept in the dust of the earth, they shall live again; there shall be a resurrection of the just, and unjust; and at the end of the world a Tribunal shall be set up, before which, all the world shall be made to stand. And that as soon as your breath is gone, the spirit shall return to God that gave it, either to the Justice of God, or to the Mercy of God, to the place of Joy, or to the place of Torment.

Our transgression, natural condition, with a Statute-Law of Heaven, have brought

brought us under a neceſſity of dying. Wherever this Viper faſteneth, it killeth certainly, though not ſuddenly; ſin and death are twins, ſin is the great murtherer that let death into the world; *For her houſe inclineth unto death, and her paths unto the dead. In the day that thou eateſt thereof, thou ſhalt ſurely die*, Gen. 2. 17. that is, thou ſhalt become mortal. As ſoon as *Adam* had ſinn'd, he (and we in him our repreſentative) became ſubject, or liable to death: ſin like a mighty Monarch reign'd from *Adam* to *Moſes*: a Maleſactor caſt at the Bar, is dead in Law, though he be repriev'd for a time; *the body* (ſayes the Apoſtle) *is dead becauſe of ſin*: ſome die in the womb, ſome in their infancy, ſome in their youth, and they that live longeſt, die at laſt: death never hurts a man, but with his own weapon; it alwayes finds ſin in us, and *the ſting of death is ſin*. And where ever you meet it, or ſee it, you may ſay of it as *Ahab* to the Prophet, *Haſt thou found me, O mine enemy?* Death, and every death is the fruit of ſin, death temporal, death ſpiritual, and death eternal: *The ſoul that ſins ſhall die*, Ezek. 18. 20. *The wages of ſin is death*, Rom 6. 23. Our natural conſtitution rendereth us obnox-

ious to a diſſolution; our fleſh is not the fleſh of ſtone, or of braſs; but frail and mouldring duſt, to which, as to our center, we muſt return, *Gen.*3. 19. *Duſt thou art, and unto duſt ſhalt thou return*, Eccleſ. 3.20. *All go to one place, all are of the duſt, and all turn to duſt again*, Heb. 9.27. *It is appointed for man once to die.* Job 14.5. *His days are determined, the number of his moneths are with thee, thou haſt appointed his bounds that he cannot paſs.* No ſhield, or buckler can fortifie againſt this King of terrors; impartial death (the great Leveller) knowes no faces; and therefore none can be exempted. If faithfulneſſe might challenge immunity from death, then *Moſes* might have been excus'd; if beauty, then *Abſalon*: if ſtrength, then *Sampſon*: if ſincerity and piety, then *David*: if ſubtilty, then *Achitophel*: if magnanimity, then *Alexander*: if riches, then *Cræſus*: if wiſdome, then *Solomon*: but one event happens to them all; ſo that when the fatal moment cometh, no ranſome can be given, no art nor skill can keep us here. Sirs, were this doctrine of the other world believed, it would have a greater impreſſion upon our hearts; did we ſeriouſly conſider of that future ſtate

of

of retribution, according to our faith, of which we must live or die, stand or fall to eternity, it would have a greater influence upon our lives.

---

2. Consider, *That at your latter end, all things in this world will fail you, and take their leave of you for ever.* All your natural indowments, outward enjoyments, parts, parentage, birth, breeding, wit, wealth, crowns, kingdoms, pearls, diamonds, houses, lands, wives, children, friends, when your breath is gone, all these are gone, *Prov. 27. 24. Riches are not for ever, neither doth a crown endure to all generations.* The glistering Sun of all outward glory will certainly set, which your own experience and Scripture evidence doth clearly evince. *Riches have wings, and they fly away,* Prov. 23. 5. *The fashion of this world passeth away,* 1 Cor. 7. 29, 30, 31. *We brought nothing into this world; and 'tis certain we shall carry nothing out,* 1 Tim. 6. 7. If a man were possessed with as much of this world, as *Solomon* the great King of *Jerusalem*, who had great magnificent buildings, fruitfull,

pleasant vineyards, gardens, orchards, and trees of all manner of fruits, variety of servants, possessions of great and small cattel, heaps of gold and silver, peculiar treasure of Kings, musical instruments, men and women singers, and whatsoever his eyes desir'd; yet when he takes a serious view of all things, he would say with him, *all is vanity*, and that a man hath no profit of all his labour which he taketh under the Sun, which made the wise man even to hate life, *Eccles.* 2.

Since the Fall, there is a curse upon the creature, which indeed is deceiving, vexing, decaying, and all our outward comforts may be compared to *Pharaohs* host, who are alive this hour, and the next drown'd, and dead upon the Sea-shore: and though you judge they shall endure for ever, *Psal.* 49. 11. *Luk.* 12. 19. they will deal by you as *Absalom's* Mule that left him in his greatest extremity. What woful miseries attend worldly riches in the getting, keeping and parting with them? they are snares and thorns, plagues and scorpions unto many; they pierce them thorow with many sorrows, 1 *Tim.* 6. 10.

Yet here men toyl, beat their brains, weary

weary their bodies, tire their ſpirits, break their ſleep, perplex their thoughts, rack their conſciences, ingulf and drown themſelves in cares, endanger their ſouls (dreaming of nothing but perpetuity :) and when they have done all like the ſilk-worm, die in their work: Nay, many a man ſurvives his own happineſs, which periſheth before he periſheth; and its the worſt of miſeries to outlive our own happineſs: therefore let not riches heighten your hearts, and prompt you to pride, which is too too common.

This day the rich worldling ſang a *requiem* to his ſadly deluded ſoul, concluding he had much laid up, the night following his ſoul is required. *Haman* is to day the ſecond man in the Kingdom, but ſoon loſt all, and his life too. Now doth *Nebuchadnezzar* walk in his ſtately royal Palace of *Babel*, priding himſelf in his outward pomp; but while the word was in his mouth, a voice came from Heaven, ſaying; *O King* Nebuchadnezzar, *to thee be it ſpoken, thy Kingdom is departed from thee*, Dan. 4. 29, 30, 31.

Jeruſalem this year is the Princeſs among the Provinces, the next year made tributary; and they that live delicately

are defolate, and embrace dunghills, *Lam.* 1. 1. and 4. 5. Yeſterday *Job*'s eſtate might be numbred by thouſands, and to morrow he is ſtript of all and left naked. Neither is our age without a ſad and dreadful inſtance (*viz.*) famous *London*, on the Lord's day ſtanding, by *Wedneſday* burnt and laid in aſhes, and thouſands of the Inhabitants houſleſs and harbourleſs; therefore if riches encreaſe ſet not your hearts upon them; they are uncertain, cannot ſatisfie, cannot profit, will periſh, and that for ever: O then, let thoſe precious, dear, everlaſting jewels, laid up in your mouldring, decaying, dying bodies be cared for! *What can it profit a man, to gain the whole world, and loſe his own ſoul?* Mat. 16. 26.

---

3. Conſider, *How ſoon all the preſent pleaſures of ſin will be gone, and leave nothing but a ſting.* Old age, weakneſs, ſickneſs, will make a great change in the whole outward man as to beauty, ſtrength, natural vigor, livelineſs of ſenſes, and all whereby a man might take any pleaſure in the world, or in his luſts. When ſickneſs,

old

old age, deaths fore runner cometh, it will make a strange change in the most comely countenance; corporall comelinesse and beauty is soon stain'd, sicknesse will ot onely fade it, but deface it: You that are endowed with comely proportion, sparkling eyes, well-favouredness, amiableness of colours, of white and red, with straitness and agility of body, with a cheerful aspect: when old age cometh, it will plow deep furrows in those fair faces; and yet many (ignorant of their foul souls and filthy hearts) are proud of their fair faces, and comely features: so that they grow wanton by reason of it, and to set out their beauty and whiteness of their skins, (not being contented with their Creators curious make) will add painting, patches, powdering, crisping, curlings, artificial hair, and what not? Know, that old age will not onely wither your beauty (which is but skin deep) but abate your outward strength, naturall vigour, livelinesse of senses, and all whereby you may have any worldly pleasure.

Old age is *Solomons evil day*, when the Sun, Moon and Stars will be darkned, the keepers of the house tremble,

 and

and the ſtrong men bow themſelves, and the grinders ceaſe, and all the daughters of muſick ſhall be brought low, and fear ſhall be in the way; when the whole outward man is decayed, (*viz.*) eyes dim or dark, ears deaf, teeth rotten, gums bare, head bald, breath corrupt, hands and feet weak and trembling; an evil day indeed, in which you ſhall find no delight in your former dalliances, for the Graſhopper will be a burden, and deſire ſhall fail, *Eccleſ.* 12. But the beauty of grace withers not under the greateſt declinings of natural beauty; for grace is the oyl in the lamp that never goeth out, but ſhineth more and more. *The Kings daughter is all glorious within*, Pſal. 45, Godlineſs, which is Gods likeneſs, caſts a luſtre that is very lovely in the ſight of God and Man. *Thou art all fair my Dove, and there is no ſpot in thee.*

Sinners! you that now taſte the ſweet of ſin, rejoyce to do wickedly, that ſpend your time in riotous drunkenneſs, chambers of wantonneſs, lye upon beds of ivory, and ſtretch your ſelves on your couches, and eat the lambs out of the flock, that chant to the ſound of the Viol, that drink Wine in bowls, that are not

grieved for the afflictions of *Joseph*, that put far away the evil day; Know that the fire of sin will burn, and that your sweet morsels are bu for a moment; those sweet morsels and delicate dainties will cost you dear.

Hear now this, you that are given to pleasure, that feast your selves in doing evil; 'tis but a little time, and you will see and say, that all your delights, hopes, joyes, are past and gone, and that you shall never see or taste them more, onely the gravel, gall, guilt and sting will remain. You that love this hellish banquet of sin (the stollen waters that are sweet, and bread eaten in secret that is pleasant) don't know that the dead are there, and that her guests are in the depths of Hell, *Prov.* 9. 17, 18. Sin is a sweet poyson, pleasant in the acting, but bitter in the end: for *the soul that sinneth shall die*, Ezek. 13. 20. and will you spare it, and keep it still within your mouth? hide it under your tongue, until it becometh the gall of Asps within you, *Job* 20. 12, 13. Consider also, that your secret wickedness committed in the dark, in corners, that is mask'd and close kept, is known to God.

The infinitely holy, and heart-ſearching God marks them, *Job* 10. 14. *Hoſ.* 7. 2. Watcheth them, *Job* 14. 16. Sealeth them, they are down among his treaſures, *Deut.* 32. 34. and they will find you out, *Numb.* 32. 23. (if not truly and deeply repented of and pardoned) they will lie down with you in the grave, and follow you into the other world, and meet you at Gods dreadful Bar, and be diſcovered in the ſight of the whole world; evil ſhall purſue the ſinner: This evil thing, and bitter (bred in the womb, not buried in the grave, not extinguiſhed by the fire of hell) ſhall purſue the ſinner unto hell. Sinners, this is moſt certain, unrepented ſins will never leave you, but lye down and riſe with you, your bones are full of the ſins of your youth, which ſhall lye down with you in the duſt, *Job* 20. 11. Sin is a bad bedfellow, and a worſe grave-fellow, and if it ſleep with you, it will awake with you, when the dreadful Trumpet ſhall ſound, *Ariſe ye dead, and come to judgement*: The damned in hell have all their ſins about them, that which was the cauſe of their being caſt into hell, will be their everlaſting companion there, and will you take theſe

Vipers

Vipers and Scorpions into your boſoms, that will be alwayes gnawing upon your hearts? Know this, your poſting Sun of all ſinful, ſenſual delights, will ſet in the dreadful Ocean of endleſs, caſeleſs and remedileſs ſorrow.

---

4 Conſider, *That only which is eternal, will ſtand you in ſtead when you come to die,* (*viz.*) when you ſhall ſhoot the vaſt Gulf, and lanch out into that infinite Ocean of Eternity, that hath neither bounds nor banks, nor bottom.

Immortal ſouls! Do you ſee any thing that hath Eternity graven upon it? There are variety of objects, both of perſons and things, that preſent themſelves to your view: Lift up your eyes to the vaſt Heavens that are beſpangled and beautified with a glorious Sun, Moon, and glittering Stars, that have been there for ſome thouſands of years. Do they therefore eternity be there? No, they had their beginning, and muſt have their period. *Gen.* 1. 1, *Heb.* 1. 10, 11. *Thou Lord in the beginning haſt laid the foundation of the earth, and the heavens are the work*

thine hands: They ſhall periſh, they ſhall wax old as doth a garment, but thou remaineſt: The day is coming wherein *the Sun ſhall be turned into darkneſs, and the Moon into blood; The Stars of Heaven ſhall fall, and the Powers of the Heavens ſhall be ſhaken; the Elements ſhall melt with fervent heat, and the Earth with the works that are therein ſhall be burnt up*, Matth. 24. 29. 2 *Pet.* 3. 10.

Moreover, look to your near and dear Relations, for whom you expoſe your ſelves to ſo much pain, care, and trouble; Look to *Abraham* your Father, and to *Sarah* that bare you (as the Prophet ſpeaketh in another caſe) to your Huſbands, Wives, Children, Parents, Friends, Neighbours, Magiſtrates, Miniſters, are theſe for ever? No: Many of them are gone down to the dark Valley already, and ſhall return no more; Or look to thoſe brave Heroes, *Alexander*, *Cæſar*, *Pompey*, and where are they? are they not all conquered by the King of terrors, and held in the Priſon of the Grave, for many 1co years? Look to your Silver, Gold, Pearl, Perfumes, coſtly Cabinets, ſtately Structures, Princes Palaces; are theſe for

for ever? No: They are corruptible things, and cannot deliver in the day of the Lords Wrath: Kings Palaces are desolate places, ready to become a heap: Crowns are tranſlated from head to head; Scepters paſs from one hand to another; and Kingdoms have their riſe, and they have their ruine: And will you ſell your precious ſouls for pelf, and tranſitory traſh, which indeed is more in expectation than in fruition? conſider how little that is worth, for which you run the dreadful hazard of loſing Heaven.

But now (if you are Believers) lift up your eyes to the everlaſting hills, and put the Eagles eye of Faith within the Vail, there's the Ancient of Daies; God your Father, the chiefeſt Good, and higheſt Happineſs; there is Chriſt your dear Redeemer, the Prince of Glory, and a Houſe not made with hands, eternal in the Heavens, and upon the Favour of God, the love and Righteouſneſs of Chriſt, you may ſee Eternity.

Again, turn your eyes inward to the hidden man of the heart, is there the ſeed of God, or impreſs of his Image, and the Divine Nature? 1 *Joh.* 3. 9. 2 *Pet.* 1. 4.

Is

Is there an active, living, ſpringing principle of Grace? *Joh.* 4. 14. On this thou maiſt read Eternity; Grace is the ſeed of Glory, every drop of which runs into the Ocean, and nothing elſe can befriend you; *For the things that are ſeen are temporal, but the things that are not ſeen are eternal*, 2 Cor. 4. 18.

---

5. Conſider, *which of the two Eternities you are going towards?* I would have you deeply and ſeriouſly conſider, That there is one place for the Sheep, and another for the Goats; one place for the Righteous, and another for the Ungodly; one place for Believers, and another for Unbelievers; one place for the Dead, and another for the Living: An eternal Night, or eternal Day; eternal Pains, or eternal Pleaſures; eternal Bliſs, or eternal Burnings; an eternal Life; or eternal Death; an eternal Heaven, or an eternal Hell.

Now Sinners, ſtop here and conſider, unto which of the two do you belong? Have you any certainty of a bleſſed and glorious Eternity? that Heaven, not Hell will

will be your place and portion; for resolving of which, consider and answer to these Queries.

Have you unfeignedly Believed, Repented and turned to God with the renting of your hearts, and resigned your whole souls to him? Do you find your hearts affectionately and vehemently carried out to Jesus Christ so, as not to be satisfied without Union and Communion with him? Is Jesus Christ the Beloved and Darling of your Souls?

Have you (being sensible of what you have done against him, and of your unworthiness of him) by a deep, and heart-humiliation, laid a Foundation for Heaven and Happiness? You must Sow before you can Reap, and they that Sow in tears, shall reap in joy, *Psal.* 126. 5.

Are you Heaven-born, or born after the flesh only? If by a sound work of Conversion, you are become new creatures indeed, 2 *Cor.* 5. 17. It is well: stand and wonder at amazing mercy; if not, fear and tremble: for if you fail here, you are utterly undone for ever.

Further, are you risen with Christ, or dead in trespasses and sins? *Ephes.* 2. 1. Are you partakers of the first resurrection,

on, or are you in your graves, rotting, ſtinking in your ſins, being paſt feeling? are you truly at odds with ſin and every ſin? or do you take pleaſure in unrighteouſneſs? are you for godlineſs in the life and power of it? and is there no reigning allowed ſin in your hearts and wayes? Doth ſin, and every ſin look ugly, feel heavy, taſte bitter, and no idol of the heart to keep Chriſt out of his Throne? no ſecret ſin lived in againſt Conſcience? Do you pray and deſire to live in the fear, and as under the eye of God, making conſcience of ſecret ſins, and of ſecret duties, with a ſincere reſpect to Gods glory, and your own good? Doth the heart-ſearching God find you in your Cloſets, on your knees morning and evening pouring out your ſouls before him? every one that is godly will pray, *Pſal.* 32. 6.

Are you crucified to the world, or do your ſouls cleave unto the duſt? have you a treaſure in heaven, or treaſures in the field onely? have you bought the Pearl? or are you content with Pebles? Who are your Aſſociates? the Devils herd or Chriſts flock? are you companions for Swine and filthy Dogs, the world of ungodly, or of the Doves and Lambs

Lambs of Christ? Whose mark have you? the mark of sheep? (*viz.* Holiness, Humility, Innocency) or the mark of Goats? (*viz.* Lust, Pride, and uncleanness?) Who keeps the throne? the King of Saints? or the God of this world? Do your hearts and lives speak *Heaven*, *Heaven*, *Heaven*, or *Hell*, *Hell*, *Hell*; hell is not more the place of the Devil, than the heart of a wicked man. Can you look upward and say, *Our Father which art in heaven*, or must you look down-ward and say, *Our Father which art in hell*. How can you take comfort in any thing of this world, that are like to be unspeakably and eternally miserable in the other world. Suppose you had as much of the Riches, Pomp, and glory of the world as any man that ever liv'd upon the face of the earth? If you could say, this Crown, this Kingdom, this Country is mine, this Gold, this Silver, or this Shop, these Goods, this Mannor, this Farm, these Fields, these Flocks, this Corn, these Cattel, these Mines, these Pearls. these Jewels are mine, what would all avail you, if your souls are the Devils? Now how stands the case of your precious souls? are they secur'd? have you made a real preparation for death

death and judgment, or left all undone; Are you veſſels of honour prepared unto glory, or veſſels of wrath fitted to deſtruction? *Rom.* 22. 23. Let conſcience ſpeak, commune with your hearts; *Pſal.* 4. 4. Conſider your owne ways, *Hag.* 1. 5. Search and try your ſelves, *Lam.* 3. prove your own work, examine your ſelves whether you are in the faith, 2 *Cor.* 13. 5. Whatſoever you ſow, you ſhall certainly reap, *Gal.* 6. 7, 8. and in the place where the tree falleth there it ſhall lye, *Eccl.* 11. 3. If it falleth to the North it lieth to the North, if it falleth towards the South, it lieth towards the South. If you live and dye towards Heaven, Heaven will be your place and home: but if you live and dye towards Hell, Hell will be your place and home. For according to your doing in this world, will be your doom in the world that is to come, 2 *Cor.* 5. 10. and is it not ſad and dreadful, to believe that you have precious never-dying ſouls, and do not know whether they ſhall be ſav'd or damn'd, ſtand or fall, live or dye to all eternity? And yet this is the caſe of thouſands, and millions of men and women now in the world, that are making poſt haſt to Hell

and

and think and hope they are in the way to heaven, *Prov.* 16. 25.

---

6. Consider, *How near are you to your everlasting habitation?* You are all going down amain the stream of time, into the great Ocean, and you will shortly come thither. There's not a step you step, not a breath you draw, not a word you speak, not a moment of time you live, but hath an influence upon Eternity. These golden sands running between two Eternities will quickly be gone, a short race will be soon run. O what a nothing is our life! *viz.* a span, a dream, a wind, a shadow, a vapour, a post, swifter than a post, *Job* 7. 6. You are all going to your long and last home, to the house of Eternity; every man goeth to his long home, *Eccl.* 12. 5. How doth he go? he goeth swiftly, always in motion, night and day, sleeping and waking, labouring or loitering, this post hastens, time and tide stays not. Again, he goeth insensibly, man doth not discern or perceive how this precious time doth fly from him; the shadow on the Dial

Dial paſſeth from one hour or figure to another, from the Sun riſing to its ſetting, though its ſpeedy tranſient motion is not obſerved: ſo man paſſeth from infancy to childhood, from childhood to youth, from youth to middle age, and ſo to old age, and the grave; and we take little or no notice of it. Again, he goeth irreſiſtably, neither Men nor Angels, Phyſick or Phyſician can keep him here; it is as eaſie to obſtruct the whole courſe of nature, or to hinder Gods Covenant of day and night: A man may as well reſtrain the Sun from riſing, the Sea from flowing, or the wind from blowing, as keep man from dying and going to the place appointed for all living. We are but of yeſterday, *Job* 8.9. it was but as it were yeſterday, and we were in the womb of nothing, had no being, and it will be but as it were to morrow, and we ſhall diſappear and be (as to this world) as if we had never been. We are cruſhed before the moth, *Job* 4.19. and in a moment we go down to the grave, and ſhall come up no more. Yea, our Pictures and Statues remain freſh and firm, when we are gone down to the bars of the pit, and reſt together in the duſt, and our very Dogs, Horſes live, when

we

are dead, and become meat for worms.

This heart-affecting meditation, had a very great influence on a great *Persian* king, who taking a view of his huge vast army, wept to think that within a hundred years not one man of them would be left alive. Sinners, you are to look beyond the grave, because after death, the judgement, *Heb.* 9. 27. O then tremble to consider that you are all this day standing before the door of Eternity, either on the brink of life, or the brink of death, upon the borders of Heaven, or the mouth of Hell, and shall ere long be made to see what is on the other side of the wall; as soon as death hath shut your eyes, you shall see and know what you shall be for ever. If you are now unconverted and without God in the world, you are almost come within the sight of the burning Lake of Fire and brimstone; but if Saints, you are almost within the view of the *New Jerusalem*, if ungodly sinners, you are almost within the dreadful noise of the millstones of wrath, and the rattlings of the fiery chains of the Prisoners of hell, the dolorous outcries, and hideous roarings of the spirits in Prison, crying out one and all, *O what an evil,*

and

and an infinite evil, and bitter, bitter thing is sin, which we would not consider or believe, till we come to this dismal place of torments. There you may hear the cursed tormented Unbeliever crying out upon his God-provoking, Christ-rejecting, and soul-murdering sin of infidelity, saying in the anguish of his soul, *If I had accepted of the remedy, I had not been in this doleful misery, the Lord of glory was at the door, I heard him knock a long time, but would not let him in, therefore is hells mouth shut upon me for ever.* There the Swearers, Liars, Blasphemers, that did tear and rend the sacred name of their Creator, and swear by the blood and wounds of their offered Redeemer, are heard with their hot and scorched tongues to bewail that ever they should take the name of the infinitely holy God in vain.

There the hypocritical and false hearted Professors, the sinners in *Sion* cry out, and wish that either they had made no shew of love to Christ and holiness at all, or that they had lov'd him in sincerity, and above all, that so they might have escaped everlasting burnings.

There the impudent, ranting, swinish Drunkard, that pleas'd his eye and pal-

late

ng with his pleasant cups, sparkling, wine, e, d cursed companions, is heard to wish ts. the Agony of his soul, *O that I had been* nt- *ber, temperate, abstemious, that so I* a- *ight not have tasted of the wine of the* ul- *ratb of God, which is red and full of mix-* he *ure, the dregs whereof I must be made to* of *rink for ever*, Psal. 75. 8. Isa. 5. 22.

There the filthy, unclean Adulterers, od Adulteresses, that burn'd in their hel- sh lusts, which they were resolved to sa- isfie, are heard to wish, *O that we had* *een sober, modest, chaste, and that our wan-* *on lustful eyes had been stark blind, and ne-* *ver known or seen the face of man or wo-* *man, that we might not have suffered the* *vengeance of eternal fire*, Jude 7.

There the notoriously vile, abomina- ble Atheists that mockt and scoft at the belief of a Deity and judgement to come, and that said in the pride and stoutness of their hearts, let him make speed and ha- sten his work, that we may see it; for we have made a Covenant with death, and with hell are we at agreement, may be heard to roar and cry, *O that we had heard, believed, and feared what was foretold by Atmsters concerning this dark and dreadful place before it was too late.*

There

There the worldling and wretched Earth-worm, that made Earth his Heaven, Gold his God, and chiefeſt good, is heard to ſay in the grief of his heart, *O that I had never ſeen in either gold or ſilver all my days, ſo that I might have had a better portion, or that I had with* Lazarus *beg'd my bread, ſo that I might not have come into this place of torment.*

There the timerous, fearful, cowardly Apoſtate and backſlider in heart, who for fear of a little outward hardſhip, declin'd his profeſſed principles, and turn'd his back Chriſt, and his perſecuted little flock may be heard to wiſh, that either he had never known the way of righteouſneſs, or that he had been faithful unto the death.

Secure, and ſadly deluded ſouls, conſider you are not far from this direful gulf, where multitudes of ſouls lament and weep day and night; and certainly if the horrible and amazing cries and yellings of thoſe infernal ſpirits, were ſounding in your ears, you would not reſt quiet in your beds or houſes.

There were ſad and aſtoniſhing outcryes when the world was drown'd, when *Sodom* was burn'd, to ſee the clouds ſud-

denly

denly drop fire on their heads and houſes, and men, women, and children, burning together: but this was but a flea-bite, to that place, where is weeping and gnaſhing of teeth to all Eternity. Remember all you that forget God, the day of your calamity is at hand, and the things that ſhall come upon you make haſte, *Deut.* 32. 35.

But if you are the Servants of the Lord, and real Saints, Mourners in *Sion*, lift up your heads and hearts for you belong to another place, and better Country, viz. *To mount* Sion, *and unto the City of the living God, the heavenly* Jeruſalem, *and to an innumerable company of Angels; To the general Aſſembly, and Church of the firſt born which are written in heaven, and to God the Judge of all, and to the ſpirits of juſt men made perfect. And to* Jeſus *the Mediatour of the New Covenant, and to the blood of ſprinkling, that ſpeaketh better things than that of* Abel, *Heb.* 12. 22, 23, 24. And know, that you are almoſt come within the hearing of thoſe heavenly ſongs, eternal triumphs and Hallelujahs of Saints and glorious Angels in your Fathers houſe, *where you will have fulneſs of joy and pleaſure for ever more*, Pſa. 16. 11.

7. Conſider, *How ſudden, violent, or unexpected your end may be.* Therefore let none think or ſay they ſhall die in their neſt, or promiſe your ſelves a time of preparation by a long life, or a lingring ſickneſs, conſumption, or ſuch like: Fearleſs, careleſs ſinners! you don't know what a night, or what an hour may bring forth; the Rich man in the Goſpel while he dreamt of many daies, was arreſted by a Killing and dreadful meſſage; *Thou fool, this night thy ſoul ſhall be required of thee*, Luke 12. 20. He lives not that knoweth, where, when, or how he ſhall dye; ſome have gone to bed well, and dyed the ſame night; others have drop't dead from their Horſes; ſome have dyed at their Tables, whilſt the meat hath been in their mouths; others have dyed in their full ſtrength, being wholly at eaſe and quiet, with breaſts full of milk, and bones moiſtn'd with marrow; others dye in the bitterneſs of their ſoul, and never eat with pleaſure. They ſhall lye down alike in the Duſt, and the Worms ſhall cover them, when they are brought

to

to the grave and remain in the Tomb. Sirs! There are many dreadful instances in the Word of God of the sad and sudden approach of this mercilesse messenger death, which stand as so many Sea-marks to give you warning, lest death should come in an hour you look not for it; and find you unprepared. The King of the *Chaldeans* in his greatest jollity, and having not a thought of death, saw a hand-writing on the wall which was very terrible, and the same night was slain. *While he was feasting and drinking wine, and praising the Gods of Gold and silver: In the same hour came forth fingers of a mans hand, and wrote over against the Candle-stick upon the Plaister of the wall of the Kings Palace; and the King saw the part of the hand that wrote: Then the Kings countenance was changed, and his thoughts troubled him, so that the joynts of his loins were loosed, and his knees smote one against another*, Dan. 5. 3, 4, 5, 6. and 30. Death is the King of terrours, and terrour of Kings. Good *Hezekiah* received a sudden summons for death, *Isa.* 38. 1. which made him turn his face to the wall, pray, and weep sore, and to chatter like a Crane, and mourn like a Dove, in the bitterness of his soul, because he

was to go to the gates of the grave and to the pit where there is no hope. The firſt born in *Egypt* were ſlain at midnight, which made a great cry, *Exod.* 12. 29, 30. *Korah* and his wicked company were ſwallowed up in the midſt of their Rebellion, *Numb.* 16. 30, 31. *They went down quickly into the pit, and all* Iſrael *fled at the cry of them.*

There dyed ſuddenly of the men of *Bethſhemeſh* fifty thouſand and threeſcore and ten, becauſe they looked into the Ark, 1 *Sam.* 6. 19. And God many times taketh away the deſire of our eyes with a ſtroke, as he did *Ezekiel's* Wife, *Ezek.* 24. 16. *Job's* Children dyed at their Banquet, *Iſhboſheth* was ſmitten and dyed in his ſleep, *Ananias* and *Saphira* being Husband and Wife, dyed within three or four hours one of the other, with a lye in their mouths, *Acts* 5. 5, 10. The righteous Judge many times ſhoots an Arrow ſuddenly at wicked men, who dye in the act of ſin, *Pſ.* 64. 7. When they are about to fill their bellies, the Lord doth caſt the fury of his wrath upon them, as he did upon the choſen men of *Iſrael*, Pſa. 78. 30, 31. Many times, God to execute his fierce wrath, ſends out his deſtroying Angels,

Angels, who will make dreadful work in a little time; for in one night in the Camp of the *Assyrians*, the Angel of the Lord smote a hundred and fourscore and five thousand, that in the morning were all dead Corpses, *Isa.* 37.36. How short and uncertain is our life, subject every moment to the stroke of death, and which the least crumb or fly may put an end unto, as it hath to many. And as our end may be sudden, so also it may be violent; a mortal disease may invade both Heart and Head, and poor dying creatures many times are so distressed, and distracted, that they cannot think of any thing but their tormenting pain, being uncapable to say any thing to God or men about their souls! O how stupid and unsensible do many souls make their passage into the other World! like *Nabal*, or like a man in a Lethargy; or as so many stocks or stones, and not awake till they awake in the flames of Hell. The rich man dyed, and in Hell he lift up his eyes; his first and second death was very unexpected. All you obdurate sinners! stand here and wonder at the matchless mercy, and infinite patience of the great God, in delaying the

Kings of terrour ſo long; God hath not dealt ſo kindly with thouſands of ſinners that are gone before unto judgment, and who went down to the pit in a moment, witneſs the late dreadful Plague, by the means of which a hundred thouſand Souls were ſent into Eternity. O let not *London* nor *England* forget that, and other tremendous judgements which our ſins have call'd for, leſt a worſe than any yet ſhould come upon us. The forgetting of our latter end is a deadly and provoking ſin, and that which will haſten judgement. *Her filthineſs is in her skirts, ſhe remembred not her laſt end: therefore ſhe came down wonderfully, ſhe had no comforter.* Lam. I. 9.

---

8. Conſider, *That when death cometh to ſtrike the ſtroke, your ſouls are ſtated, your Eternity is caſt without change for ever:* Then your immortal ſouls are for ſalvation or damnation, for eternal life, or eternal death, for an eternal Heaven, or eternal Hell. You ſadly beſotted ſouls! know and remember, while you have a day, before the golden thread of life be cut,

cut, that if you be found without Christ, Faith, Repentance, Holiness, but a moment after death, you are undone to Eternity. After death all means and hopes fail, there is no work or device in the grave, *Eccles.* 9. God will be then irreconcilable, sin unpardonable, Heaven not attainable, and your souls lost irrecoverably. And then the Devil your bloudy adversary will have his design upon you; he knoweth, that if you be his in life and death, that you are his for ever, and that he and you shall never part. Sinner! this is certain, as the tree falleth so it lyeth, as is the seed so will be the Harvest; if you do the Devils work, you must have the Devils wages; if you march under the command and conduct of the Prince of Darkness, and suffer him to lead and hurry you hither and thither at his will whil'st you live, you will be his Prisoners, and slaves in that dreadful Dungeon of dismal Darkness after you are dead.

Consider, the Land of darkness is no place for service, there's no repenting in the Grave, no Lord have Mercy on us written upon Hell Gates, no Sabbaths, no Sermons, no Ministers there. 'Tis in the time of life that you are to labour,

and make preparation for Life Eternal; because according to your work and choice in this world, will be your everlasting Lot in the World that is to come. It is appointed for you once to dye, and after death the Judgement, *Heb.* 9. 27. The pale horse death goeth before, and hell followeth after, *Rev.* 6. 8. there will be no change of your condition, the eternal ruine, or eternal welfare of your precious souls depends on these few minutes; this swift stream of means [illegible] after it once turneth or declineth [illegible] runneth with a perpetual ebb, never floweth again: so that all that you leave undone now, will be undone for ever. If you dye unbelievers, you will be unbelievers for ever; if you dye under the guilt and power of sin and wrath of God, you will remain under the guilt of sin, and wrath of God for ever: but if you dye holy, humble, mortified, sincere souls, you will remain holy, heavenly, and in the favour of God for ever, *Rev.* 21. *He that is filthy, will be filthy still, and he that is holy will be holy still*: but the impenitent unpardoned sinner, though he live a hundred, or a thousand years in satisfying his lusts, will be accurst at last. Poor sinners! that

read

read this little Treatise, let me beg you to up and be doing while it is day; the night will come wherein you, nor no man can work, *Joh.* 9. 4. then to your work with might and main, while your candle is burning, your Sun shining: Will you yet loiter, and see your glass running, your Sun setting, your selves dying, and your Souls perishing? *O seek the Lord while he may be found*, Isa. 55. 5. in an acceptable time, 2 *Cor.* 6. 2. before the day passes as the chaff, before the Decree bring forth, before the evil day cometh, before they that look out of the windows be dark, and the keepers of the house begin to tremble, before the doors be shut in the streets, and the silver cord be loosed, or the Pitcher be broken at the Fountain, before you are gone to your long home, and the spirit return'd to God that gave it.

Consider with your selves, are you fit to grapple with this mighty Monarch Death, are you fraughted for this long Voyage, and ready and willing to pass through this dark Entry; take heed, and fear, least you be found unfit, think upon the sadly deluded Virgins, that had their Oyl to buy when their Lamps

ſhould burn, and ſo came to the door but found it ſhut; think on poor *Eſau*, that was hunting for Veniſon, while he loſt the bleſſing.

Poor periſhing ſouls! what do you intend to do? if you will work, it muſt be now or never, are you reſolv'd to ſeek and ſecure the Kingdom of God firſt, *Matth.* 6. 33. whilſt it is called to day? or will you beſtow nothing but the dregs and ſouſs of rotten old age upon God and your immortal ſouls? O that you might know in this your day the things which belong to your peace, before they be hid from your eyes!

---

9. Laſtly, Conſider, *That it is the moſt dreadful and amazing ſight on this ſide Hell, to ſee a Chriſtleſs Unbeliever breathing out his laſt*: There are other ſad ſights, *viz.* to ſee a man ſtarving for want of bread, or dying for want of a Phyſitian, or drowning for want of a Boat, or to ſee a man dead, a dead Corps, a body without a ſoul, but oh! how ſad and aſtoniſhing a ſpectacle is it, to ſee a man near the confines of Eternity, *viz.* to behold a wretched

wretched ſinner in his cold ſweats and dying groans, with his precious immortal Soul ſtanding on his pale, cold, quivering lips, and death the great Conquerour, and King of terrours marching furiouſly with his Writ of remove in one hand (not to be reverſt) and his deadly dart and ſting in the other hand, Conſcience on the wrack barking, biting, and tearing him like a Lyon; the Devil, Gods Executioner looking on, and ſtanding by; the heart under dejecting and ſinking deſpair, the eyes dim and fixed, his heart-ſtrings ready to break with anguiſh; his Wife, Children, Friends at the bed-ſide weeping, ſighing, crying, wringing their hands, beating their breaſts, the Wife crying out alaſs my Husband! the Child crying out alas my Father! The poor periſhing ſoul all this while looking backward upon his mis-ſpent time; and by-paſt ſins, inward upon his own heart, a dreadful ſight! where he ſeeth no Chriſt, no grace, no purity, nothing but ſin, guilt, death, darkneſs: Then looking upward to that God that has been provok'd, to that Chriſt that hath been rejected, to that Heaven and Eternity, that he hath loſt, and looking downward to

that

that dark and dreadful pit that must be his place and portion (with a fearful looking for of judgement) seeing the Devils come and ready to seize upon him. O what a dreadful out-cry and shriek will the soul make when it departs, perceiving it self sinking down, down to the burning Lake, and bottomless Pit, where he must take up his lodging with devouring fire to all Eternity!

The pangs of death, the worlds loss, anguish of Conscience, and frights of Hell, meeting together will make a man perfectly miserable, and force him to cry out with cursed *Cain*, Gen. 4. 13. *My punishment is greater than I can bear*; or to say (with the sadly afflicted Church) *behold no sorrow like unto my sorrow.* And if the dreadful reflection of a guilty accusing Conscience be so tormenting here, what will the whole flame and Sea of wrath be, when poured out to the very utmost?

Senseless sinners! Consider, this may be your doleful case when you come to dye, viz. to have much sorrow and wrath with your sickness *Eccl.* 5. 17. *For there is no peace to the wicked saith God*: not one word in all the Bible speaks terrour

tour in Life and Death, though the ſinner lives a hundred years he ſhal be accurſt, he dieth under all the curſes written in Gods Book; yea, under that moſt dreadful Goſpel curſe, 1 Co. 16. 22. The apprehenſion of which wil cauſe ſuch diſtraction of ſpirit, and ſad reflections of guilt, which wil make them curſe their God and their King; looking down to the pit, roaring out, *Who among us ſhall dwell with devouring fire? who among us ſhall dwell with everlaſting burnings?* Therefore be wiſe to conſider this, all ye that forget God, *leſt he tear you in pieces, and there be none to deliver*, Pſa. 50. 22.

And as it is dreadful and amazing to ſee the unbeliever dying, ſo on the contrary, 'tis comfortable and reviving to ſee the godly man dying, becauſe his *ultimum* is his *optimum*, his laſt is his beſt, *the day of his death better than the day of his birth*, Eccl. 7. 1. *his end is peace*, Pſa. 37. 37.

God at peace, Conſcience at peace, and all at peace, O! bleſſed ſight, to ſee the heaven-born panting ſoul going out of the world upon the wings of joy, calmneſs, and ſerenity of ſpirit, with full ſail for Heaven; longing and crying out,

make

make no tarrying O my God, haſte my beloved, haſte, ſo come Lord Jeſus, I deſire to depart and to be with Chriſt which is beſt of all, *Phil.* 1. 23.

You have heard what are the great things to be conſidered, namely that an end will certainly be, this world is no place of continuance; they that now ſee you, ere long will ſee you no more for ever: You have heard that your preſent things will periſh, that ſin ſo full of deadly poyſon will leave a ſting, a dart that will ſtrike through your Liver, and that the caſe of the wicked will be doleful, dreadful, yea, deſperate, when they come to dye; for when death comes, your ſouls then will be ſtated, ſo as there can be no alteration to all Eternity.

The next thing, is to ſpeak to the reaſons why it is a duty and matter of ſuch moment to conſider, are theſe following.

Reaſ. 1. Is taken from God, *Becauſe the only wiſe, gracious, moſt indulgent, and ſoul compaſſionating God wiſheth it, and that moſt vehemently: O that they were wiſe!*

that they understood this, that they would consider their latter end: Sirs, in this pathetical Option, or desire, there is the very tender bowels of God; this is the very language of his heart, and it is, as if he had (after the manner of men) spoken thus to his faithful Servant *Moses*. I have but one wish or request, and all is comprehended in this one, *viz.* that thou should'st go and tell them from me, that they must be wise to consider, this, to remember the daies of old, and the years of many Generations, what I have done for them in chusing them above all the Nations of the world to be my treasure, portion, and peculiar people, and because I love them I have delivered them, wrought wonders for them in *Ægypt*, the Red Sea, and in the Wilderness; and have kept them as tenderly as the apple of mine eye, carrying them upon Eagles wings; but yet let them know that they have forgotten me, provoked me, and that their end is like to be miserable, for a fire is kindled in mine anger, and unless they do speedily consider it, will burn to the lowest Hell.

Now you soul's in peril, which is best? to thwart, cross, and grieve your well-wishing,

wiſhing, deareſt, beſt, and only friend, or to pleaſe and gratifie your profeſſed, deadly, implacable enemy? Your adverſary the Devil can't endure that you ſhould think of death or dying; for if Satan that old Serpent would permit, and ſuffer you to look into Hell, he could neither drag nor draw you thither at his pleaſure. And will you go on in the waies of ſin and death? or bethink your ſelves whoſe you are, what you have done, whither you are going, and what is like to become of you, when your breath is gone, what proviſion you have made for the other world, that ſo the great buſineſs between God and your ſouls may be made up.

Sinners! if the infinitely holy, juſt, and righteous God, did deſire or deſign your ruine and deſtruction, he would not have excited you to this ſolemn and ſerious conſideration of the end of Sin, Death, and Eternity, until it were too late, and you left without remedy; ſo that what is here intended, hath a tendency to make you happy, if it be regarded. *O that they were wiſe*, &c.

Real, 2;

Real. 2. *Because a deep, serious, and heart-affecting consideration of death and the grave will both realize it, and represent it as near, even at the door, and make it to stand in open view:* Whereas things looked upon at a distance, whether they be good, or whether they be evil, have but a little, if any influence: Now a fixed and hearty consideration, will give as it were a being to future things, and bring them near, so that you may really converse with those things.

A truly Godly man that hath a view of unseen things by divine contemplation here, upon the wings of Faith and Hope, he may ascend up into heaven, and walk a turn in the golden streets of the New *Jerusalem*, as the Prophet *Ezekiel* was in the Visions of God at *Jerusalem* in his mind, when his body was by the River *Chebar* among the Captives in the Land of the *Chaldeans*; So likewise those sadly wounded Spirits (who through fear of death are all their Life-time subject to bondage, being exercis'd with soul conflicts, and under powerful cutting and killing convictions of sin and misery, have

have such dark and dismal thoughts and apprehensions of Hell and the Wrath of God, which make [illegible] and anon to enter into the Chambers of Death, and visit the prisoners of the Pit, and look upon that black gulf and fiery Furnace to be so near, that they are on the brink of it falling down continually. This hath been the case of many of Gods precious ones, who are now in Heaven above all these fears and frights that were once more bitter than death. And O how many travelling with these Pangs and Agonies of soul, are ready to cry out with holy *Job*, *chap.* 6. 4. *The Arrows of the Almighty are within me, the poison whereof drinketh up my Spirit, the terrours of God do set themselves in array against me*: Such is the nature of meditation, or consideration, that it will cause future and remote things to have a real, powerful, and deep impression on our minds. As for instance,

A Merchant in *India*, by his meditation, or contemplation may converse with his Affairs, his Wife, Children, and Friends in *England*; or a Merchant that's walking on the Exchange in *London* may have his mind, and thoughts in *Spain*, or *Italy*,

Italy, or elsewhere; a Malefactor cast into Prison for some notorious Crime, may long before the Assizes, converse with all the sad circumstances of his trial, he may (in his thoughts) see himself brought to the Bar, standing before a terrible Judge to hear his Indictment read, the Charge prov'd, his doom and sentence pronounc'd, and see (as it were) himself at the place of his Execution, with the Rope about his neck; which must immediately hang him: And if you would in good earnest set your selves to consider your latter end, you may really and heart-affectingly converse with Old-Age, Weakness, Sickness, your Death Bed, short-Breathing, cold-Sweats, dying Pangs and Groans, Winding-sheet, Coffin, and see your selves (as it were) stretch'd out, nail'd up, and on the Shoulders of men carrying to the Grave, where Worms and filthy Vermine must feed upon you.

The Servants of God, and Saints of old have done this with great success, and soul-advantage, and so should you. They have reckoned or counted their Lives by Days, because they were every day liable to Death, and expected it daily.

Teach

Teach us to number our daies, said *Moses* Psa. 90. 12. *Few and evil have the daies of my life been* said Old *Jacob*. *For man that is born of a woman, is of few daies*, Job 1. 1, 5. *All the time of which* (said *Job*) *will I wait till my change come*, Job 14. 14 *For I know that thou wilt bring me to death, and to the house* (a dark house) *appointed for all living*. And Chapter the 17. 1. *he said my breath is corrupt, my daies are extinct, the Graves are ready for me*, where ever he went or came, he was looking for a Grave. Again, by consideration we may not only look to the Grave, but beyond it, to the great transactions, and astonishing things that shall be after death. We may converse with the worlds burning, Christs coming, the Trumpets sounding, the Graves opening, the Dead's rising, the Wicked's roaring, who (as jolly as they are) shall then cry to dead and deaf Mountains, and Rocks to fall on them, to hide them from the dreadful face of the now slighted Son of God; for in that great day of his fierce and terrible wrath, they will not be able to stand, *Rev.* 6. 16, 17.

By this realizing believing consideration, we may see the Judge standing behind

hind the door; and the Son of God (as it were) ready to break forth of the Clouds with power and great glory, as *Hierom* did, who said, whether I eat or drink, I hear this voice in mine ears, *Arise ye dead, and come to judgement*: Now if a right consideration of the great things to come be so penetrating, and heart-awaking, let death which alwaies doggeth you at your heels be often upon your thoughts, your heads and hearts too should be much upon it; every night you lie down, and every morning you arise, let there be some serious and awful thoughts of Death and Eternity. That which many have engraven on their Rings, *viz. Remember to dye*, let it be by the pen of a Diamond written on your hearts. It's storied of *Philip* of *Macedon*, that he laid a charge upon one of his Servants to come every morning into his Chamber, and Proclaim this, that he was mortal; and if a Heathen were so careful of keeping the memory of his mortality, much more should a Christian, we should alwaies remember the daies of darkness, and keep life and death, heaven and hell before us, there being but a step between us and Death. The neglect

and

and want of this, was *Israels* sin, and *Jerusalems* too, *She did not remember her last end, therefore she came down wonderfully*, Lam. 1. 9. and this, God who would have us remember, and consider, doth sadly complain of by the Prophet, *Isa.* 1. 3. calling Heaven and earth to witness for him. *Hear O Heavens, and give ear O Earth, the Ox knoweth his owner, and the Ass his Masters Crib, but* Israel *doth not know, my people doth not consider.*

Real. 3. *A serious consideration of your latter end (through grace) will prove an absolute and soveraign Antidote to expel the greatest evil, (yea, a means to escape an infinite loss) viz. sin and the dreadful effects and consequences of it.*

What is the cause of that inundation and Sea of wickedness, and most prodigious sins that are now in the world, and in this Nation, in every City, Town, and Place, and in most Families, among all ranks and degrees of men, *viz.* Magistrates, Ministers, People, Parents, Children, Masters, Servants: but

but this, their not duely, and deeply conſidering their latter end? this we find laid down in the word of God to be one main ground of all ſin, and of the neglect of all duties.

You careleſs ſouls! Do you believe and remember that you muſt die and come to judgement, that your naked ſouls, and naked ſins, muſt ſhortly ſtand before the moſt tremendous, direful Judge of quick and dead, the reflection hereof would be as a knife at your throats, as a Sword at your breaſt, or as a hand-writing on the Wall, to retard and hinder your conſtant and deſperate courſe of wickedneſs.

O what horrid, helliſh out-rages are now committed: and that deliberately, impudently, obſtinately, even againſt the light of Nature, Conſcience, Scripture! What Curſing, Lying, Swearing, Blaſpheming, Sabbath-breaking, Cheating, Cozening, Stealing! What Wantonneſs, Filthineſs, Uncleanneſs, ſwiniſh Drunkenneſs, Coveteouſneſs, Earthly-mindedneſs! What Mocking, Scoffing, Wrath, Envy, Malice, Pride, Paſſion, and Spiritual Wickedneſs too, as Unbelief, Atheiſm, Impenitency, Hypocriſie, Apoſtacy, Hatred of God,

God, his People, Miniſters, waies and Ordinances every where aboundeth! Men declare their ſin like *Sodom*, and are not aſhamed of the unfruitful works of darkneſs, and why? but becauſe they do not ſet their minds and hearts upon their latter end.

Poor dying ſinners! Let me (out of tender compaſſion to your bleeding, and almoſt ſinking ſouls) intreat you as for the Lords ſake, to go down to the grave, to go down to Hell in your thoughts, and ſtop here, and think of the King of Terrours, the worm of Conſcience, the approach of Devils, the burning Lake, the bottomleſs Pit, the loſs of God, of Chriſt, of Heaven, and your precious Souls; remember thoſe fiery, ſcorching, endleſs flames, the preſence and company of Devils, Reprobates, and damned Spirits; and your ſweet morſels will be Gall and wormwood to you. Theſe amazing things being truly reflected on, will be as Lightning in your eyes, as Thunder in your ears, as Thorns, Darts and Swords in your fleſh, as Poyſon in your bowels, as Fire in your bones, to compell and force you ſpeedily to curb and check the Reins of your helliſh Luſts, that ſo you might fly from wrath to come. Did

Did you but view that dark and cold Grave, and hot Hell that is ſo near, you would rather ſtarve, or die, than run to that exceſs of riot, you could not ſleep, and ſnort, dance, and ſport upon the pits brink under ſuch a conſideration.

But forget all this, baniſh the thoughts of God, Death, and Hell, and you will run and ruſh into ſin, as the horſe into the Battel, *Luke* 12.45. crying, peace, peace, till danger, death, and deſtruction cometh, 1 *Theſ.* 5.3.

This was that mighty ſin that ripened *Jeruſalem* for ruine, & brought her down wonderfully. *Her filthineſs is in her skirts, ſhe remembreth not her laſt end.* The Lord complaineth by the Prophet *Iſaiah* of the ſame thing, *Iſrael doth not know, my people doth not conſider:* But what follows, *A ſinful Nation, a people laden with iniquity, a ſeed of evil doers; they have forſaken the Lord, they have provoked the holy One of Iſrael;* Compare *Lam.* 1. 9. *Iſa.* 1.3,4.

But he that doth that which is lawful and right, ſhall ſave his ſoul alive; Who is that? He that conſidereth and turneth away from all his tranſgreſſions that he hath committed, he ſhall ſave his ſoul,

whoſoever doth periſh, that man ſhall never periſh, *Ezek* 18. 14, 28.

Reaſ. 4. *The conſideration of your latter end, will be a powerful incentive to make you exert, & put forth the greateſt induſtry in a way of duty*; Yea, it will certainly have an influence upon all our duties, and upon all our graces; for conſidering and doing are frequently joyn'd together, *Pſ.* 41. 1. *Prov.* 31. 16. *She conſidereth a field, and buyeth it: I thought on my wayes, or conſidered my wayes, and turned my feet unto thy Teſtimonies*, Pſal. 119. 59. Lam. 3. 40. Heb. 10. This, if any thing, will make you ſerious, diligent, and conſtant in any duty, and to work while it is day, before the night cometh wherein no Man can work. The Apoſtle exhorts, *to conſider one another, to provoke to love and good works; and ſo much the more as ye ſee the day approaching*, Heb. 10. 24, 25. The remembrance of the day of our Death, and of our paſſing into Eternity, with a deep impreſſion of it upon the heart, will be as a voice of thunder, ſpeaking to the ſecure ſenſleſs ſinner, Awake, awake,

awake thou that ſleepeſt, open thine eyes, ſtand upon thy feet, and behold and ſee what a Sea of blood and wrath is here. See and believe, believe and conſider, conſider and fear, fear and flye, and make haſte in thy work: Thy work is great and weighty, diverſions are many, adverſaries are ſtrong, thy ſtrength is ſmall, thy time is ſhort, thy account is great, Death and judgement are at the door, therefore up and be doing, now or never.

You ſlow and ſlothful ſouls! Let your apparent and inevitable danger ſuddenly provoke and ſpur you unto your duty, to ſeek the Lord in a time accepted, before the door of Life be ſhut, God withdrawn, and Mercy quite gone.

The prophaneſt Sea-man will ſigh, mourn, pray, promiſe, vow, if Death and Danger looks him in the face; when the Ship was like to be broken, and Death threatned immediately to ſurprize them, the Marriners were ſore afraid, and cryed every one to his God. And this the very light of Nature dictated to the ſhipmaſter (though a Heathen) that then it was no ſeaſon to ſleep; What meaneſt thou O ſleeper, ariſe and call upon thy

God, if ſo be that God will think upon us that we periſh not, *Jonah* 1. 6. and the moſt notorious Thieves and Murderers will pray in Priſon, or when they come to the Gallows, the place of Execution.

When the moſt Righteous Judge ſent his deſtroying Angels to the City of *London*, and other places in the year 65. for the dreadful fear of which many thouſands did flie, and many thouſands did fall, *viz.* the Carkaſes of men like dung upon the ground, and as handfuls after the harveſt-man. When Death did knock at a thouſand doors in one night, O what confeſſing of ſin, faſtings, crying, and importunate knocking was there at the throne of Grace (and it may be by many perſons & families, that prayed but little before or ſince.) That God would pitty, pardon, and remove that amazing ſweeping Judgement, which is now almoſt forgotten. Upon an awaking apprehenſion of *Ninivehs* fatal ruine, the King and his Nobles decreed and proclaimed a Faſt, and injoyned every one to cry mightily to God, *Jonah* 3. 7.

Sinners, were you but truly ſenſible of your peril, you would pray to purpoſe, *viz.*

viz. more ardently, more inwardly, more deeply, more affectionately than ever you have done. It was a ſuppoſed danger, and that of death, that cauſed *Jacob* to weep and make ſupplication; *For* Eſau *hated* Jacob, *and ſaid in his heart, The dayes of mourning for my Father are at hand, then will I ſlay my Brother* Jacob, *Gen.*27.42. and *Jacob* was greatly afraid and diſtreſſed, *Gen.*31.7. Which made him ſo importunate with God for deliverance, and he prevailed, *Gen.* 31.11. *Hoſ.*12.4. Poor ſinners! your caſe is dangerous, (I will not ſay deſperate) but you are ignorant of it; you do not know that you are poor, miſerable, blind, and naked; were you but ſenſible that you are liable to the wrath of God, the ſtroke and ſting of Death every moment, it would conſtrain you to cry mightily to God for pardon. Holy *Job*, when he conſidered of Death and Judgement, ſet prayer to work, and ſaid, *Why doſt thou not pardon my tranſgreſſion, and take away mine iniquity, for now ſhall I ſleep in the duſt? O that thou wouldſt hide me in the grave, that thou wouldſt keep me ſecret until thy wrath be paſt, that thou wouldſt appoint me a ſet time, and remember me*, Job 7.21. & 14.13.

This alſo made thoſe two gracious Kings, *Hezekiah* and *David* to weep and pray in the bitterneſs of their ſouls: *In thoſe days was* Hezekiah *ſick unto death, and* Iſaiah *the Prophet came unto him, and ſaid, Thus ſaith the Lord, ſet thy houſe in order, for thou ſhalt dye, and not live; then* Hezekiah *turned his face to the wall and wept ſore, and prayed to the Lord*, Iſa. 38. 1, 2, 3.

David, when the ſorrows of death compaſſed him, and the pains of hell got hold of him, then (ſaid he) *I called upon the Lord, O Lord I beſeech thee deliver my ſoul*, Pſal. 116. 3, 4. *Jonah* that could ſleep in the ſhip, prayed in the Whales belly, *Out of the belly of hell I cried, and thou heardeſt my voice*, Jonah 2. 2. The Apoſtle *Peter*, and Chriſt himſelf preſſeth prayer from the conſideration of the end of the world. *The end of all things is at hand, be ye therefore ſober, and watch unto prayer*, 1 Pet. 4. 7. And, *Pray* (ſaith Chriſt) *that you may eſcape all theſe things, and ſtand before the Son of man*, Luke 21. 36. Neither doth our dear Lord Jeſus preſs that on us, which he did not practiſe; for being ſenſible of the bitter and moſt dreadful cup of his Fathers wrath, prayed, *Father, if it be poſſible,*

ſible, let this Cup paſs. Matth. 26. 39.

Sinners! let me tell you, as ſecure and ſenſleſs as you are, an awakening impreſſion of approaching Death and Judgment upon your ſouls, would be as the cry at midnight, to excite and ſtir you up; to get in your Oyl, and to trim your Lamp. The Virgins, both wiſe and fooliſh, were all aſleep and ſecure enough, until that ſudden and amazing cry was heard, *Behold, the Bridegroom cometh, go you forth to meet him,* Matth. 26. 6. *Then they all aroſe and trimmed their Lamps.* 'Tis the ſtorm and rain that haſtens the Bee into the Hive, that brings the Traveller into his Inn, the Ship into the Harbour: So likewiſe the ſenſe of Death, the dead and drowſie Profeſſor unto his Prayer. *In their afflictions they will ſeek me early,* Hoſ. 5. 15.

An heart-affecting Meditation of unchangeable Eternity, will be as a Voice from the Clouds, crying, *Haſte ſinner, haſte, poſt haſte, haſte as for thy life in the Work of Faith and Repentance, imparting with Chriſt, and cloſing with Jeſus Chriſt, without which there will be no hope. Noah was moved with fear, and prepared, and got into the Ark to the ſaving of his houſe, when the ſe-*

cure deludged World died by the deluge, *Heb.*11.7. *Knowing the terror of the Lord we perſwade men*, 2 Cor.5.11.

You wretched ſinners, that will not believe or conſider until you are juſt dropping into the Pit: if you had but a little cranny to look into the other world, how violent and reſolute would you be in the ſpeedy proſecution of your known duty, you would examine, prove, and try your ſelves; you would read, hear, meditate, watch, pray, repent, fear, love, obey more than ever. Did you ſee, the night will come, is coming, and that the dayes of darkneſs ſhall be many, *Whatſoever you do, you would do it with your might*, Eccleſ.9.10. Now *before the decree bring forth, before the day paſs as the Chaff, before the fierce anger of the Lord come upon you, ſeek ye the Lord; for how ſhall you eſcape, if you neglect ſo great Salvation?* Zeph.2.2,3. Heb.2.3.

Reaſ. 5. *You are to conſider your latter end, becauſe here lyeth your higheſt wiſdom; O that they were wiſe; &c.* If you would be

be ſo wiſe as to exceed all the Wiſe-men, great Statiſts, and Politians in the World, it muſt be in conſidering of, and preparing for your end. Sirs, in this you are moſt concerned, becauſe hereby you will promote your own intereſt, for it will make a man profitable to himſelf, wiſe for himſelf, *Job* 22. 2. *Prov* 9. 12. 'Tis true wiſdom to underſtand this, *viz.* to be wiſe to that which is good, *Rom.* 16. 19. to be wiſe in Chriſt, to ſecure the chiefeſt good is the beſt wiſdom.

There are many worldly wiſe Men, who while they live, provide for every thing but death, and they are often ready to die, before they begin to live, (in a ſpiritual ſenſe) and is it not a very unfit and ſad ſeaſon, to prepare for death when it is a burden to live? And indeed, ſuch are the many evils attending old Age, that Men can have no pleaſure in them, *Eccleſ.* 12. 1. And ſhall theſe be accounted the only wiſe men, that are but wiſe in their *Generation* to get the World, to purſue lying vanities, and forſake their own mercies, to hew out Ciſterns, broken Ciſterns that can hold no Water, and forſake the fountain of living Water? this is to prefer Pibbles before Pears, to gain

Earth, and to loſe Heaven, *Jer.* 2. 13. *Jonah* 2. 8. *Matth.* 16. 26. To be happy for a time, and miſerable to eternity.

True wiſdom, and ſerious conſideration is exerciſed about things good and evil: yea 'tis converſant about the beſt good how it may attain it, and about the worſt evil how it may impede, avoid, and eſcape it, chuſing the moſt adequate and effectual means to bring it to paſs. This excellent divine wiſdom is proper and profitable to direct, *Prov.* 10. 10. and ſo it doth every conſidering godly man while he lives, firſtly and firmly to ſecure that which he hath of greateſt value, *viz.* a precious ſoul, more worth than any thing he ſtands poſſeſſed of: If all the Rocks were Pearls, all the Earth and Heaven Gold; or if all the water in the vaſt Ocean were converted into Chryſtal or the moſt precious ſtones in the world, and put all in one ſcale, and the ſoul into the other ſcale, the ſoul would weigh it all down. Our dear Lord tells us, that the gaining of the whole world is an invaluable conſideration to the loſs of our ſoul, *Matth.* 16. So that he muſt be wiſe indeed, that hath gotten a Cabi-

net

net for this rare incomparable Jewel, where it will be for ever ſafe. *He that winneth ſouls is wiſe*, ſaith the wiſeſt of a meer man, *Prov.* 11. 30. and ſure then he is ſo that ſaves his own. Again, he that conſidereth his end, is in the very way to procure and make the beſt friend, that will certainly ſtand him in ſtead to purpoſe, and in the greateſt peril, *viz.* God, Chriſt, Angels, Saints, Conſcience, Scripture, his real friends. When once the breach is made up between God and the poor ſoul, who can harm or hurt it? *If God be for us, who can be againſt us?* Rom. 8. *I will lay me down and ſleep in peace*, Pſ. 14. 8. Moreover, he provideth againſt the greateſt wants, by laying up for a ſpending time. There was not a man to be found in all *Egypt* ſo wiſe as *Joſeph*, who fore-ſeeing their want, filled the ſtore-houſes againſt the years of Famine; *He that gathereth his meat in the Summer* (ſaith *Solomon*) *is wiſe*, Prov. 10. 5. Conſider the time of youth is your Summer; old-age, a ſick-bed, is not a gathering, but a ſpending time, and you are not wiſe, wiſe towards God, wiſe for your precious ſouls, that do not make it your buſineſs to trade, and lay up a

Rock

ſtock and ſtore againſt that time. Many a ſilly ſoul, like the wanton Graſhopper, leaps and skips, chirps and ſings all the Summer, and when the Winter cometh, periſheth for want: But the truly ſerious and conſidering ſoul, like the laborious Bee or Ant, toils and labours in the Summer: And that Man might put off ſloth, and learn his duty, and ſo provide for time to come, *Solomon* ſends him to the Ant, *Go to the Ant, thou ſluggard, conſider her wayes, and be wiſe, which provideth her Meat in the Summer, and gathereth her food in Harveſt*, Prov. 6.6,8. And ſo the wiſe in heart, that trade for eternity, lay up the beſt ſupplies againſt the evil day, which are the favour of God, an intereſt in Chriſt, pardon of ſin, peace of Conſcience, a ſtock of Prayers, rich and choice experiences, and love-tokens of their Fathers favour, the evidences for their Heavenly Countrey. This is the hidden and Heavenly Treaſure of the Godly Man, who only is called the Man of Wiſdom, *Mich.6.9.*

Beſides, he preventeth the worſt evils, *viz.* the guilt of Sin, the ſting of Death, ſorrows of Hell, terrors of Conſcience, the wrath of God, the loſs of God, his ſoul,

Soul, and Heaven. This infinite, and irreparable evil, or loſs he ſhall never ſuſtain, becauſe this timely conſideration of Death and Judgment, will be a means to fit him for it. *They that were ready, went into the Marriage*, Mat. 25. 10.

But for you that are careleſs of your immortal Souls, that think not of Death, that will not conſider your latter end (if infinite mercy do not ſpeedily prevent) you will certainly die without wiſdom; if you do not ſeaſonably ſecure your ſouls, make God & Chriſt your friends, (while the poor People of God lay up a treaſure in Heaven) a good foundation againſt the time to come.) *You will treaſure up wrath againſt the day of wrath, and revelation of the righteous Judgment of God*, Rom. 2. 5. And this is the doleful caſe of many worldly wiſe men, and of thoſe too whoſe office and imployment is to keep (if it might be) others alive, *viz.* to cure Diſeaſes, and prevent Death. It is obſerved concerning *Paracelſus*, a great Phyſician, a man very skilful in Chymical Experiments, that he bragged and boaſted, That he had attained to ſuch wiſdom in diſcerning the conſtitutions of men, and in ſtudying remedies, that whoſoever

ſoever did follow his Rules, and keep his Directions, ſhould never die by any Diſeaſe, caſually he might, and of age he muſt, but he would undertake to ſecure his health againſt Diſeaſes. A bold and moſt preſumptuous undertaking: But he who by Art promiſed to protect others, could not by his Art make himſelf a protection in the prime of his Age, who died before, or when he had lived but thirty years.

Poor mortals! ſith that you can't prevent death, it is your wiſdom to prepare for it; and for as much as you cannot by any means, power, or skill keep off the ſtroke of Death, get while you may, a Remedy or Antidote againſt the ſting of Death, that when you die, you may not die unpreparedly, or die without Wiſdom. *For man in honour that underſtandeth not, is like the beaſt that periſheth*, Pſal. 49. 20. So did that miſerable miſtaken rich Man, who (though by himſelf or others judged wiſe) in the account of the only wiſe God, was a very fool; who providing only for the time of life, and not for death, did deſerve the name of *thou fool, this night ſhall thy ſoul be required*, Luk. 12. 20. A dark and dreadful night indeed

in which he loſt both worlds at once, earth and heaven too. And will you ſay, that you are wiſe, and not conſider what your end ſhall be. The five Virgins are called fooliſh Virgins, but why? becauſe they did not make proviſion for the Bridegrooms coming, and when they came to the Door it was ſhut upon them, ah! ſad and dreadful diſappointment, *Matth.* 25. 10.

But the diligent and prepared ſoul, that hath gotten in his oyl, and made all ready, is in a capacity to look upon Death with a ſmiling aſpect, becauſe the deadly poyſon and ſting is out, and it can but kill the body. 'tis not able to hurt the ſoul: But the ſleepy ſecure ſinner will be dreadfully ſurprized, as *Belſhazar* was by the hand writing that appeared on the wall, the terrifying and amazing ſight of which changed his countenance, and troubled his thoughts, ſo that neither his Wine, his Wives, or Concubines could comfort him, who had lifted up himſelf againſt the Lord of Heaven, *Dan.* 5.

Sinners! Conſider the King of terrours is a terrible ſight, and to none more than to thoſe that have their heaven here,

it will be to ſuch as the tearing their caul from their very hearts, worſe than cutting off a Member from the body; for many have ſuffered the loſs of Members, to ſave their lives; *O death, death, death, how bitter, bitter, is the remembrance of thee to the man that is at eaſe in his poſſeſſion!* And let me tell you, evils and dangers, by how much the more ſudden, and unexpected they are, by ſo much the more dreadful and aſtoniſhing they are. What a ſad and hideous cry was there in *Egypt*, when at Midnight God ſmote their firſt-born, and alſo when the Earth opened her mouth and ſwallowed up *Korah* and his curſed company, that went down alive into the pit; inſomuch that all *Iſrael* fled at the cry of them, for they ſaid, Leſt the Earth ſwallow us up alſo, *Numb.* 16. 31, 32, 34. And how terrible was that ſudden ſhower of fire and brimſtone upon filthy *Sodom*, after a bright Sun-ſhine morning! *Gen.* 19. 23, 34. So when grim and ghaſtly Death cometh in a black night, and draweth the Curtain, and looketh upon the ſecure ſinner, it will be very formidable; for who can look death in the face, that dare not look God or his own Conſcience in the face?

face? But the ſincerely godly man, fitted for Death, may look and live above the fear of Death, and Hell, and welcome Death, as old *Jacob* did the Waggons, that his ſon *Joſeph* ſent to fetch him down to *Egypt*, when he ſaw the Waggons, the ſpirit of *Jacob* their father revived, *Gen.* 46.27. Death, though a grim Porter, will open the gate of Glory to every Believer, and let them into their Fathers houſe, for both life and death are theirs, 1 *Cor.* 3.22. *Bleſſed are the dead that die in the Lord*, Rev. 14. 13. *To me to live is Chriſt, and to die is gain*, Phil. 1. 11. *Who ſo is wiſe, will obſerve theſe things.* Theſe are the Reaſons why your latter end muſt be conſidered.

The Application.

If it be a duty ſo neceſſary to mind your end, I ſhall deſcend to improve it by way of Application.

Uſe 1. This calls aloud unto all you unconverted ſinners that have made no preparation for Death and Judgment, to ſtand and wonder, or to ſit down and admire

admire at the unwearied patience, the matchleſs and amazing mercy of the infinitely gracious and glorious God.

Hath the moſt righteous, juſt and ſin-revenging God, held your ſouls in Life, & kept you from Death and Hell to this very day? And will you not, even to aſtoniſhment, adore the unſearchable riches of Grace? Men commonly wonder at things above their reach, or that for which they can give no reaſon, and eſpecially at rare, ſingular, and unmerited mercy. Now ſtop a little, and ſpend a few ſerious thoughts, and conſider, what reaſon can be given that you ſhould be numbred among the living, when ſo many are dead, that you ſhould be in the World, and ſo many thouſands of Men, Women, and Children in their Graves, and their precious ſouls you know not where. Now that your bodies are not laid up in that dark and diſmal Priſon of the Grave, and your dear never-dying ſouls, bound, fettered, and chained in that direful, painful, Priſon of Hell, is matter of the greateſt wonder in all the World. Have you not cauſe to doubt, that many of your Neighbours, Relations, and ſinful Companions and Acquaintance are gone down

down thither, and it may be ſome of thoſe you leaſt ſuſpect. And you know not how many are now in flames for the very ſame ſins that you ſtand guilty of, if not leſs ſinners then your ſelves. O admire and bleſs God with your whole ſouls that you are yet on this ſide the grave, and not gone down into that place of torment; you enjoy many opportunities for your ſouls, and are ſtill exhorted to part with ſin, to turn to God, to accept of Chriſt, to think of Death and Hell, that ſo you you might never ſee it or feel it, for there is much more in the pains of Hell, and wrath of God, than ever you heard, or can imagine. *According to thy fear*, ſaid Moſes, *ſo is thy wrath*, Pſal. 90. 11.

Poor ſinners! you are ſtill the living Monuments of infinite kindneſs, and therefore let not the living man complain. Suppoſe you had died when Death ſeemed near, when you were ſick and weak, ready to give up the Ghoſt, or when thoſe many thouſands died by the Plague or Sword, in what a miſerable condition had our ſouls been, to be ſhut up with Devils and damned Spirits in the Lake that burneth with fire and brim-

brimſtone. And will you ſtill maintain your enmity, increaſe iniquity, and even dare God to damn you? Sinners, are you not beſides your ſelves? yea ſtark mad, to make *God*, that ſhould be your beſt friend, your woiſt foe; for if his anger be kindled but a little, it will burn to the loweſt hell, and none can quench it, or ſtand before it. *Can thine heart endure, or thine hands be ſtrong in the days that I ſhall deal with thee*, Ezek. 22. 14. Who can dwell with devouring fire? *Who would* (ſaith the Lord) *ſet the briars & thorns againſt me in battel? I would go through them, I would burn them up together*, Iſa. 27. 4. O when will you come to your ſelves, and throw away your arms, and conſider your ſouls? or will you not be ſaved, when ſhall it once be? Why will you die? Let theſe cords of love draw you, and cauſe you to ſay, *Behold we come unto thee, for thou art the Lord our God.*

Conſider, others dreadful ruine hath been your warning, that are now lockt up in that dark Dungeon, and ſhall come up no more, and whom the Devils are now tormenting, the worm biting, and the fire burning. You are at preſent free on that boiling Cauldron, and in the Land

Land of the Living, O praiſe, praiſe the Lord for his long-ſuffering, you being but as it were under a reprieve; O prize, and improve your life, and timely prepare for death; for if thy life were ended, thy ſoul ſeparated, and not peace with God made, thou wert an undone ſoul: There's no place for Repentance in the Grave, no Chriſt or pardon to be obtained in Hell. Bleſs God your glaſs runneth, your Lamp burneth, the Day of Grace is yet continued, your dear Lord is upon the Mercy Seat, therefore there is hope.

Uſe. 2. This juſtly reprehendeth all that ſlight or neglect this great duty, but eſpecially theſe three ſorts: neither of which do ſeriouſly conſider their latter end.

Viz. { 1. *The inſolent Atheiſtical Senſualiſts*
2. *The Ignorant and inconſiderate.*
3. *The ſelf-confident & preſumptuous.*

1. It condemneth *Atheiſtical ſenſualiſts*, that put the evil day far from them, *Amos* 6. 3. and who drown or baniſh the awful thoughts of God, Death, and Eternity

ternity out of their minds and hearts *They take the Timbrel and Harp, and re joyce at the ſound of the Organ, and ſa unto God, Depart from us, for we deſire no the knowledge of thy wayes*, Job 21. 12 13. *God is not in all their thoughts*, Pſal 10. 4. They are reſolved for a ſhort lif and a merry, what ever be the dreadfu iſſue. *They chant to the ſound of the Vio and drink Wine in Bowls; and eat the Lamb out of the flock, and ſtretch themſelve upon their Couches*, ſaying in their hearts as that wretch, *Luke* 12. 19. *Take thin eaſe, eat, drink and be merry*: They wi ſatisfie their luſts, injoy the pleaſures o the fleſh, walk in the wayes of the heart, and in the ſight of their eyes and hereby they make the breach wide and themſelves ſeven times more th Children of the Devil, though at laſt the ſit down in everlaſting ſorrow. *Let eat and drink, for to morrow we die.*

You poor deſperately deluded Souls did you believe what you have read an heard of the other World, or what th Scripture of infallible verity ſpeake of the infinitely, holy, great, and terr ble God (who will in no wiſe clear t guilt

guilty) you would quickly change your Courſe. Did you now conſider you muſt die, and be judged, that in a very little time you which hear me this Day, muſt ſtand before the dreadful God; would you ſin ſo freely, love the World ſo immoderately, mock at a Deity, jeer at ſerious Piety, neglect your Duty, trifle away your Time, forget Eternity, and hazard thoſe your precious ſouls as you have done, and do? Such Rake-hels and Devils incarnate, the Apoſtle ſpeaketh of 2 *Pet.* 3. 10. *Know this firſt*, i. e. *before the end of the World: There ſhall come in the laſt dayes, ſcoffers, walking after their own luſts, and ſaying, Where is the promiſe of his coming?* Nevertheleſs theſe Vipers, vile miſcreants, and monſters in mens ſhape, think that they are wiſe, when indeed they have no underſtanding. Wiſe, they are, but it is to do evil, to cavil againſt the Truth, diſpute againſt a life of Holineſs, *but to do good they have no knowledge*, Jer. 4. 22.

This was *Jeruſalems* great ſin immediately before the fierce anger of the Lord came upon them; and this is the ſad, and dreadful caſe of many, yea, thouſands in the World, and in theſe Nations; not

notwithſtanding all thoſe awaking, deſo-
lating providences, and amazing ſpecta-
cles of mortality their eyes have ſeen.

There are but a few that look upon
themſelves as concerned at all, juſt like
a company of ſimple Sheep in a fat Pa-
ſture. The Butcher cometh and fetcheth
one to day, another to morrow, the
reſt feed on, and take no notice of what is
become of their loſt companions. 'Tis as
if a company of condemned perſons (re-
prieved for a time) ſhould be appointed
to be executed one after another, within
the ſpace of ſo many dayes. This day
the firſt in order is brought forth and exe-
cuted, the day following a ſecond; yet
all the reſt that are to take their turns
fall a Drinking, Carding, Singing,
Swearing, and ſo continue to the very
laſt, until they be all Hang'd, Dead, and
Damn'd. We may compare this mad
deluded World, to a company of poor
blind men dancing about the brink of a
very dangerous deep pit, but do not per-
ceive it, or ſee how each falleth in one
after the other; a firſt, ſecond, and third
drops down, the reſt, not diſcerning the
danger, run the round: I ſhall thus ap-
ply it. This day or hour a Sweare
tum-

tumbleth down to hell. The next a Drunkard. This evening or morning the pale horse mounteth one, it may be a curſed Atheiſt, or a malitious bloudy Perſecutor, or a filthy Adulterer, or an idolatrous worldling, and carrieth him to the place of Darkneſs. The next day he receiveth his Commiſſion to fetch ſome more of them, thoſe their Brethren in iniquity that are left behind, keep and continue their courſe, and dance about the pit, not conſidering they to muſt die and come to judgement. How little do the living lay to heart this great buſineſs of their Mortality, in ſo much that when they would deny a thing with greateſt confidence, they will commonly ſay they thought no more of it than of their dying day, as if Death were not a matter of any moment, but rather a meer toy or triſle, not to be regarded. *She remembreth not her laſt end*, Lam. 1. 9.

You ſelf deſtroying ſinners! Do you know that you muſt die and leave the world for ever? and are you ſo ſtupified, and mad, as not to think of Death in many days together, yea, hardly to entertain a ſerious thought of Death and Judgment at a houſe of mourning; in the ve-

ry ſight of the Dead you can be vain, frothy, jeſt, pot, pipe, feaſt, diſcourſe of the World; a ſad proof that men do not conſider their latter end. Some at that ſolemn and ſad ſeaſon, ſeem a little ſerious, but as ſoon as the dead Corps is removed, and the Grave and Coffin out of ſight, Death is no more remembred. To make you ſenſible of this folly, let me reaſon with you in a few plain hints.

What, no thoughts of Death, you that have been under a ſentence of Death, and brought to the very pits brink, looking into eternity! O how ſad is it to think how quickly thoſe thoughts and impreſſions of your Mortality, have worn out and paſt away! Sinner! remember, and forget not thoſe ſecrets vows, promiſes, and engagements you then made to God, (*viz.*) that you would part with ſin, leave your wicked company, ſit looſe to the World, live godly, and make it your buſineſs to be religious, and loſe no more of your precious time, and opportunities for your ſoul: If you have forgotten it, the all-ſeeing and heart-ſearching God remembers it. Know and conſider in thy heart, that Death that did but warn thee

then

then, by ſending his ſummons, will ſhortly come himſelf.

Forgetful of Death! and made of Duſt, born of a Woman, and under a Decree not to be revoked by Men or Angels! *Heb.* 9. 27. *Job* 14. 3. *As for man, his dayes are determined, the number of his months are with thee, thou haſt appointed his bounds, that he cannot paſs.*

Not mind your Death! you that have ſickly, weak, diſeaſed bodies, full of pains and aches, that are ſo many partial quotidian deaths; yea, a dying daily? What, put off the thoughts of death! thou that haſt been at ſo many Funerals, heard ſo many paſſing Bells or Knells, ſeen ſo many Graves, Skulls, and Coffins before thine eyes! Forget your death! and yet ſinners, and ſinning daily, carrying the cauſe and ſting of Death in your boſoms! *mors in corpore*, the body is dead becauſe of ſin, *Rom.* 8. 11. Thy body is but a body of death, ſin hath killed it, the ſentence is paſt, *Gen.* 3. *The wages of ſin is death*, Rom. 6. 1. *The ſoul that ſins muſt die*, Ezek. 18. 20. What, put off this evil day! and dead in part, old and cold, having one foot in the Grave, *viz.* feeble knees, trembling hands, wrinkled faces,

gray or bald heads, the Grave being ready for you ? What, no more ſerious thoughts of death! and ſo many pieces and parcels of your ſelves gone before to this long home: So many Relations and Children now aſleep in the duſt of Death: Are they buried in perpetual oblivion, never to be remembred more ?

What Sinner ! what not think of Death ! and Death at thy very heels, and before thine eyes: whither can you direct your eyes, and not ſee that which preacheth or repreſenteth Death ? all the Winter Death is on the Trees, in our Gardens, in every flower; At your Table every day you feed on the fleſh of dead Creatures, to tell you that you muſt die; and is not death in your beds every night ? What is ſleep, but the picture and image of cold Death ? and your beds, but the repreſentation of your dark Graves ?

O careleſs beſotted ſinners ! not conſider of death ! and have precious ſouls, that muſt live or die, be ſaved or damned to Heaven or Hell, to bliſs or burning, to God or Devils, to Saints or curſed Reprobates, as ſoon as the breath is gone, which may be the next day or hour?

this pale horſe Death, hath the red horſe Hell following him, *Rev.6.* 8. Laſtly, What not think of, and prepare for Death! and called Chriſtians, that profeſs you believe the Reſurrection of the Body, and life everlaſting, a happineſs beyond the Grave. *For if in this life only* (ſaith *Paul*) *we have hope in Chriſt, we are of all men moſt miſerable,* 1 Cor. 15. 19.

Poor hardned ſinners! that now forget God, and this great and mighty concern of your eternal ſouls, What will you do in the day of Viſitation, when the iniquity of your heels ſhall compaſs you about, and no friend in Heaven above, or in Earth beneath, that can ſtand you in ſtead? and when Conſcience like a bold ſturdy Sergeant ſhall take you by the throat, and ſummon you in the Name of the great Judge, to come and ſtand at or before the Judgment Seat. *Underſtand ye bruitiſh among the people, and ye fools, when will ye be wiſe?* Pſal. 94. 8. to underſtand this, to provide for your latter end.

2. This blames the *ignorant pettiſh and inconſiderate ſoul,* who in an angry fit or paſſion wiſheth for death out of a baſe end, *viz.* as a Writ of eaſe, or out-let to

preſent pain, poverty, ſickneſs, and other worldly troubles and perplexities, not rightly conſidering how terrible death is, or what are the dreadful conſequences of it. Now that you may be convinced of this ſin and folly, give me leave to tell you, that between the worſt, longeſt, and deepeſt miſeries and calamities of this life and thoſe after death, there is no proportion, but an exceeding diſtance.

Poor deluded ſouls! what is the bite of a flea, to the ſting of a ſerpent? or a ſcratch on the hand, to a ſtab at the heart? whats the heat and ſmart of a little Candle, to a hot fiery furnace, or a devouring flame? Whats a drop of gall, to a Sea, or Ocean of Poyſon? Or what is pain, torture or anguiſh for an hour, to intollerable miſery time without end, into which, to the unconverted, Death wil certainly be the door? And are you ſo mad to imagine that there is nothing in the other World to be feared, or felt worſe than outward preſſures, perils, pains, which are but bodily miſeries, and that but for a moment? This ſin not only the prophane World are guilty of, but ſome of thoſe that profeſs the Name of God. *Rebecah* ſaid to *Iſaac*, *I am weary of my life*,

life, because of the Daughters of Heth, Gen. 27.46. *Rachel* cries out, *Give me Children or else I die*, Gen. 30.1. *Elisha* being threatned by *Jezebel*, said, *O Lord take away my life*, 1 Kings 19.4. *Jonah* for the loss of a poor gourd, said, *It's better for me to die than to live*, and told God to his very face, that *he did well to be angry, even unto death*, Jonah 4.9. The *Israelites*, when they wanted water, wisht they had died in the Wilderness. These and the like wicked wishes are in the mouths of many poor, ignorant, discontented persons, who long to be out of this wretched World.

Now by way of conviction, I shall lay down these following particulars.

1. What think you of these inward, and soul-straits and conflicts wherewith Gods poor afflicted people are sadly exercised! And were you but sensible of the guilt and weight of sin, a wounded spirit, the wrath of God, and those everlasting burnings; it would quickly swallow up your outward miseries, though never so many. This is evident in the example of the Jaylor, who for the loss of his Prisoners was so tormented, that he would have kill'd himself before

he was convinced of the dreadful ſtate of his ſoul that was in danger of ruine, *Acts* 16. 27, 28, 29, 30. *Then he fell down and cried out, Sirs, what ſhall I do to be ſaved?*

2. To wiſh for death, becauſe of the evils attending this life, is very wicked and dangerous, interpretatively, and in effect it is to wiſh your ſouls in hell.

Conſider and mind this alſo, that your preſent ſorrows, croſſes, troubles, of what kind or degree ſoever they be, are the fruit of your ill doings, and far leſs than you deſerve, for its a wonder you are not in hell! And will you dare to be ſo audacious as to flye in the face of your faithful Creator, when you ſhould be deeply ſenſible of your horrible wickedneſs, and humble under Gods hand, and accepting the puniſhment of your ſin, ye ſhould repent and turn to God; take away the cauſe, and the effect will ceaſe.

3. You can pleaſe and gratifie the Devil your deadly adverſary in nothing more; you wiſh for Death, ſo doth the Devil too; if you are his now, you muſt be his then, his here, and his for ever: He waits and longs that your breath were gone, your ſouls ſeparated, therefore he would have you poyſon, hang, drown,

drown, ſtarve, or ſtab your ſelves, that you might be dead, damn'd, and burn'd with him in Hell.

4. Moreover if you were dead, you would ſuddenly repent, and change your mind, and if it might be, give the World to be alive again, with all the wants, pains, and grief you now endure. Had you but a peeping hole into Hell, to ſee and hear what they endure, you would confeſs your ſins, judge your ſelves, and cloſe with Chriſt before you die, that ſo you might not come into that dreadful place of torment. Now that you may hear and fear, and do no more ſo wickedly, Let me ask you:

1. What think you of the ſting and bitterneſs of death, when a man comes to die, Conſcience being awakened, roaring like a Lion, Death the King of terrors ſtanding by, when the guilt of paſt-ſins, and loſs of precious time, will be as ſo many fiery darts, and ſtinging Scorpions, biting and gnawing on the heart? What think you it will be to die unconverted, to die in a ſtate of ſin and wrath, a Traitor to God in a ſtate of unbelief and impenitency (the ſoul-damning ſins) to die with an evil heart, an accuſing Conſci-

ence, ſelf-condemn'd, caſt in your own breaſt, to die, which is worſt of all.

2. What think you of the ſadneſs and amazing terror of approaching Judgement, the ſecond death; when a man comes to take a dreadful view of the other World, and begins to reflect and think, Wherefore was I born? What have I been doing, are all theſe my ſins? O where ſhall I leave them? or how ſhall I be rid of them now I am dying? Whither am I going? What will be my company? Where ſhall be my place? and how near am I to it? What muſt I endure? and how long? how long? And Conſcience will anſwer, To eternity, miſery without end. This will amaze, confound, and overwhelm the ſoul with fear and perturbation, when it ſees that Heaven is loſt, and that it muſt down, down, to the Region of darkneſs, and company of Devils, in that ſtate of everlaſting wo. The killing thoughts of which made a great man wiſh, That he might live, though but the life of a Toad.

3. What think you of the impartiality of the Judge, that will not ſpare the guilty, muſt and will judge and ſentence according to the Fact, and reward every man

man according to his works? He would not ſpare the Angels that ſinned, but caſt them down to hell, 2 *Pet.* 2. 4 nor *Adam*, but caſt him out of Paradiſe, and ſet a flaming ſword againſt him, neither will he ſpare any impenitent ſinner in the day of his wrath; juſtice obliges him to juſtifie the righteous, and condemn the wicked.

4. What think you of the impoſſibility of having any appeal? There will be no *Moſes* to mediate, no Mediator to plead, no *Daniel*, *Noah*, or *Job* to intercede or to ſtand in the gap, not an Interceſſor in Earth or Heaven to be found to ſpeak a word. There can be no appeal to God, his Calls and Counſel have been refuſed, his Intereſt oppoſed, his Enemies countenanced, his Laws violated his Anger will burn like fire. No appeal to Jeſus Chriſt, his Government hath been ſlighted, his Grace and Perſon rejected: or to the Holy Ghoſt, he hath been quencht and grieved; or to Angels or Saints, all will be againſt you.

5. What think you of the reſignation of ſoul and body to the Executioner and Tormentor, the red Dragon? 'tis ſad to ſee a poor Malefactor committed to the

Jayles.

Jaylor or Hangman, but O how much more dreadful will it be for ever-living ſouls in the face of men and Angels, to be delivered into the hands of that raging, roaring Lion the Devil? when God the righteous Judge ſhall ſay in ſight of the whole world, Here are the men that brake my Statutes, prophaned my Sabbaths, that hated my Saints, that ſerved the Devil, in the ſatisfying their Luſts, the open and profeſſed Adverſaries to my Name and Intereſt; that would not, though I often intreated them, come at my call, accept of my love, receive my Son, or endure a life of holineſs or by any means be drawn, and perſwaded to think of and prepare for Death and Judgement, though they had time and opportunity enough. Now take them Devil, and away to hell with them, for my ſoul abhors them. Thy Covenant-ſervants and voluntary ſlaves they were in time, and thy priſoners in chains of darkneſs they ſhall be to eternity, to be tormented day and night for ever, *Rev.* 20. 10.

6. What think you of the eternal baniſhment and ſeparation from God, Chriſt, Angels, Saints, Heaven? This is the

the punishment of less, and the worst of hell, *Matth.* 25.41. *Then shall he say unto them on the left hand Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels. O Terrible terrible!* to be doom'd, or sentenc'd to lie under the wrath and hatred of the infinitely great and dreadful God for ever and ever as long as God shall live, whose being is to eternity, as long as there is a Devil to torment, or to be tormented, shall their plagues last. The fearful and unbelieving, and the abominable, Murderers, Whoremongers, Lyers, Dogs Sorcerers carry all their sin down to hell with them, the fuel that feeds the wrath of God, so that the Oyl of sin causes the Lamp of wrath to burn and flame everlastingly. The debt of sin can never be paid, justice never satisfied, for the damn'd souls remain impenitent, and God implacable, so that there can be no hope of pardon. The sentence is strict, unchangable, irreversible, eternal. O eternity! eternity! this stings, plagues and augments, and aggravates the most intollerable punishment of the damned; After innumerable thousands of years they shall think it but the beginning of their sorrows, and shall be

so

ſo far from an end as if they had been in Hell but an hour. It will be everlaſting deſtruction from the preſence of the Lord and the glory of his power, 2 *Theſ.* 1.9. In compariſon of which all the rendings, rackings, tearings, torturings of mens bodies here, by the moſt exquiſite torments upon racks gibbets, wheels, gridirons, boiling lead, boiling oyl, and other bloody invented engines and inſtruments of amazing cruelty, are but a flea-biting.

Sinners! 'tis *hell*, *hell*, that will make the ſadly tormented ſoul, ſeek death, wiſh and long for that which ſhall never be, *Rev.* 9.6. And will you deſire and wiſh for the woful day? God forbid! Now your conditions may be changed, then it will be ſtated, *Wo, wo* unto you that deſire the Day of the Lord, to what end is it for you? *The Day of the Lord is Darkneſs and not Light*, Amos 5. 18. *A Day of Gloominеſs, a Day of Clouds, and of thick darkneſs, at which the people ſhall be much pained, and all faces ſhall gather blackneſs, the Inhabitants of the Land ſhall tremble, for the Day of the Lord is very terrible*, *Joel* 2. Now therefore do not wickedly wiſh it, but wiſely conſider and prepare

for

for it : And bleſſed is that Servant whom when his Lord cometh, findeth ſo doing.

---

3. It reproves the *ſelf-confident and preſumptuous*, who conclude upon a fitneſs and predaredneſs for death and judgment upon very ſlight and unwarrantable grounds, namely, becauſe they ſeparate from the notorious wicked, are not prophane, make a profeſſion, ſhew ſome legal ſorrow for ſin, run the round of duty; though carnal and heartleſs enough in thoſe duties; from hence they eaſily perſwade themſelves, that all is well *viz.* They that are the Children of God in a ſtate of Grace, and going to Heaven, and as fit to die as the very beſt. How many thouſands are there in the Chriſtian World, who ſecurely ſleep and dream of an intereſt in Chriſt, that hope and promiſe themſelves a future and glorious felicity, who are but meer moral men, and worſe, or rotten painted Hypocrites at the beſt, having only a form of Godlineſs, reſtraining, con-

counterfeit, or common grace? Such Scribes and Phariſees, and the fooliſh Virgins, and yet confident to the very laſt; they came to the door, with *a Lord, Lord, open unto us.* They had blazing Lamps, but no oil in their Lamps or Veſſels, no real union with Jeſus Chriſt, no precious Faith, no ſincere love or evangelical repentance, the root of the matter was not in them.

You that have a Name to live, take heed you be not deceived; if you are not truly united unto Jeſus Chriſt, he will certainly diſown you. The Lord Jeſus tells us of ſuch ſadly deluded ſouls, that ſhall ſtand up at the laſt day, and challenge a reward in Heaven, to whom he will proteſt, *I know you not*, Matth. 7. 23. They never ſavingly knew him, had never any union or communion with Chriſt in the World. *Many are called, but few choſen: the Children of the Kingdom* (ſaith Chriſt) *ſhall be caſt out.* And I muſt tell you who ever comes to Heaven, will miſs many there which they thought to find, and find others there they little expected. The ſinners in *Sion* are more than a few, the Goats more

more than the Sheep, the Tares more than the Wheat, more reprobate Silver than pure tried Gold. The pure in heart, and truly godly man that mourns and bleeds for ſin, that loves God, and prizes Chriſt above the world, is many times full of fears and doubts about his ſoul, and the eternal condition of it: O what would he not give to be aſſured that all is well between God and him? to know that God and Chriſt is his, that he is fit to live or die; becauſe a miſtake here is very dreadful, and of an infinite conſequence. But on the contrary, the fooliſh, diſobedient, that are deceived, ſerving divers luſts and pleaſures, living in ſin, and alienated from the life of God, having no hope, and without God in the world, are highly confident, and ſtrongly perſwaded that it ſhall go well with them in the world to come. I knew a poor, ignorant, prophane wretch, being told on his death-bed (and but a little before he entred into eternity) that death was come replied, Where is it, i'le go forth and meet it? putting his legs over the beds ſide, in a little time gave up the Ghoſt. Therefore in this great ſoul-

affair,

affair, let none be ſo fool-hardy, as to truſt without tryal. *But let every man prove his own work, and then ſhall he have rejoycing in himſelf, and not in another; for every man ſhall bear his own burden*, Gal. 6.4,5.

Queſt. If the conſideration of our latter end is a matter of ſuch moment, *Why do men and women that have immortal ſouls think no more of it?*

Anſ. 1. The great cauſe is from that horrid curſed atheiſm and unbelief, which is deeply rooted and and rivited in mens minds and hearts. They do not credit that wonderful and aſtoniſhing Doctrine of the other World, according to the belief of which they muſt live or die to all eternity.

If we ſhould take a ſerious proſpect of endleſs eternity, and of thoſe great things men ſeem to believe, namely, That they muſt die, that in every mans body there is a never-dying ſoul, that there will be a different and unchangeable eſtate of men after death, and that without holineſs, real holineſs of heart and life, no man ſhall ſee the Lord: and compare the lives and practiſes of thoſe that pretend to believe theſe things, & we may ſee them as buſie

as

as a company of Ants in a sunny day, and that the general course of men, hath no tendency towards this end, but indeed a sad and woful incongruity.

2. The second cause is want of spiritual and divine wisdom. It was for want of that *wisdom* which is from above, that the *Israelites* did not consider, *O that they were wise!* said God. *They are a Nation void of Counsel, neither is there any understanding in them*, Deut. 32.28. If men were wise for their precious and eternal souls, they would consider what is here to be done, and what is like to be their condition in the other World. The prudent man fore-seeth the evil, or considereth the evil and hideth himself. When God by the mouth of *Moses* threatned to plague the *Egyptians* by the Pestilence, Hail, and Fire, he that believed and feared the word of the Lord, amongst the servants of *Pharaoh*, made his servants & cattel flee into the house, & were preserved, *Exod.* 9.20. So the soul that is truly wise to consider of the danger of being destroyed by the grievous hail and fire of Gods *wrath*, wil flee into the *hiding place*, viz. under the wing of the great & glorious Mediator, where alone there is true succour,

ſuccour. But he that did not fear or conſider of the danger, left his Servants and Cattel in the field, and were deſtroyed, *Exod.*9.21,25.

3. The third hinderance is Senſuality, worldly pleaſures, and cares, theſe carry away the heart from true conſideration. The *Iſraelites* confluence of creature-comforts, cauſed them to forſake and forget God, *Deut.* 32. 14, 15, 16,17,18. The old World was eating, Drinking, Marrying, and giving in Marriage, not conſidering of their danger, till the flood came and took them all away, *Math.* 24. 38, 39. The Men of the Earth do ſo mind earthly things, that their hearts are ſurfeited and drunken with the cares of it, *Luke* 21. 34. And while Mens Minds and Thoughts are carried ſo vehemently after the world to make proviſion for their life, they can think but little of their death, *Luke* 12. 15,16,17,18.

4. The fourth Obſtruction, is a plague upon the heart, and deſperate ſecurity proceeding from it. No bonds next to Death are ſo ſtrong to keep men under, as ſecurity and ſenſeleſneſs of Spirit. So dead a ſleep poſſeſ-

ſeth

ſeeth moſt of the ungodly World, that they are paſt feeling, and become ſo ſtark dead, that the Voice of God in the dreadful threatnings of his Word, and the alarum of his amazing tremendous Judgement, and deſolating providences prevail not to awaken them. The Lord hath poured out upon them the ſpirit of a deep ſleep, and hath (in judgment) cloſed their eyes, that they can ſin in the very face of the Judge, at the very brink of Hell, at the very mouth and entrance into that great gulf of Eternity.

5. A fifth hindrance to mens conſideration of their latter end, is a ſtrong deluſion of heart, or Satanical ſuggeſtions. The old Serpent, and deſperately deluded hearts, make them dream that God is all love, that they ſhall have a long life, that preparation for Death and Eternity is a ſhort work; and that it may be done at any time, namely; When they have done with the World, when they are old, or lying on a ſick bed. They ſay in their hearts, 'tis but believing or repenting, and ſaying, Lord have mercy on me, let me die the death of the Righteous. Under this deadly

deadly deluſion they dream of Heaven, and go laughing to Hell, 1 *Theſ.* 5. 3.

And that which do's much encreaſe this ſtupidity, may be the want of, or neglect of a powerful and ſoul-ſearching Miniſtry, whoſe office, as watchmen, is to fore-ſee the danger, and to warn and awaken ſecure ſinners, crying aloud to them in the Name of the Lord, *Awake thou that ſleepeſt, ariſe from the dead, and Chriſt ſhall give thee light*, Epheſ. 5. 14. But ſome cannot endure that Miniſters ſhould be ſo ſevere, plain and piercing in their Doctrine, ſo as to thunder and lighten in the eyes and ears of ſleepy ſouls: They are well contented to ſit under thoſe that daub with untemper'd Morter, and who ſow Pillows for their Arm-holes, under whoſe Miniſtry they may take a nap and ſleep it out. But they hate him that reproveth in the gate, that galls, cuts, and wounds their Conſciences, juſt like the gall'd-backt Horſe that bites and kicks at him that would heal him.

A perſon of no mean quality ſpeaking his opinion of ſeveral Miniſters, ſaid, ſuch a man I can hear, and ſuch a one I can hear very well, but for the third he

menti-

mentioned, that was wont to lay the ax to the root of the tree, and grapple with the heart: I cannot endure to hear him, for he alwayes grates upon my conſcience.

6. Men do not conſider their latter end, becauſe they are afraid to do it.

1. Firſt, to want Counſels, the remembrance of Death is a bitter Pill that will not ſuffer the pleaſures of ſin to go down ſo ſweetly. Therefore they ſay to the thoughts of Death, as the Governour to *Paul*, *Go thy way for this time, when I have a convenient ſeaſon I will ſend for thee.* Serious thoughts of Death and Judgement to come, as the hand-writing on the wall, will damp the ſpirits, and mar the mirth of the greateſt Prince or Gallant in the World.

2. They fear to think of Death, becauſe they have made no preparation for it, (*viz.*) They have not believed, repented, lived a life of holineſs, ſo as to make God their Friend. A bankrupt that oweth many hundred pounds more than he is worth, is afraid to caſt up his Accompts: So poor and impenitent ſinners that are indebted to God, that owe him ten thouſand ta-

talents, are unwilling to think of death, because death will say unto them, come give an accompt of your Stewardship, for you must pay the utmost farthing.

3. They are afraid to think of death, by reason of the dreadful consequences of death, as it relates to both worlds. The change that death makes as to this present world, is very amazing.

1. It brings unavoidably a dissolution or separation of soul and body; these two dear companions, that have lived and converst together, and sinn'd together, for many years, must then part, and a living Man will become a dead Carcase, fit for nothing but a grave, and the soul must have another habitation, *Job* 17. 13, 14. *Job* 19. 26. Well might Death be called *The King of terrors.*

2. It is matter of fear to leave this world that hath been so pleasing and delightsom, and for which you have toiled and laboured so many years, in one night to loose it all! For when the departing hour cometh, you may take view of all your comforts which you have had under the Sun, and helps for heaven,

heaven, (*viz.*) Husbands, Wives, Parents, Children, Kinsfolks, Friends, jolly Companions, Gold, Silver, Houſes, Lands, ſweet and delicate Banquets, pleaſing Bargains, and ſay, we muſt now part, farewel for ever: We ſhall never ſee or enjoy you more, we ſhall never eat, drink, or converſe more, buy or ſell more: all our fleſhly and ſenſual delights are ended, our joy, our mirth is ceaſed, and all the bleſſed advantages for our ſalvation now will terminate. Farewel the means of grace and all the golden opportunities for our ſouls, farewel all thoſe faithful Miniſters that we have heard, farewel all thoſe powerful awakning Sermons that have ſounded in our ears, farewel all the bleſſed Sabbaths, farewel all the Counſels, Examples, Reproofs, Prayers of our ſerious and religious Friends and Relations, we ſhall never ſee the face of a Miniſter more, or hear a Sermon more, never have the door of grace and life opened to us any more for ever. And what remains, but a doleful remembrance of thoſe good things that are paſt and gone, and a ſevere ſtrict account that is yet behind?

O dreadful change and loſs indeed! to

them that make the World their home, that have their Heaven on this ſide Heaven, and no proviſion or portion beyond the grave. The thoughts of which made a wicked young Man (very thriving in the World) to utter theſe words, *If I live I ſhall be a rich man, but this is the plague of it, I muſt die*; which accordingly came to paſs not long after.

3. No wonder death is ſo terrible, for after death the judgment. Death is a Purſevant that ſummons guilty ſouls to come and give an account at God's dreadful Bar. And what more terrible to the Malefactor than the ſight and preſence of an angry Judge. While *Paul* reaſoned of Judgment, *Felix* trembled, and bid him be gone; that Doctrine did ſo gall him, that he could not endure it, *Acts* 24. 25.

Uſe 2. The ſecond Uſe is to exhort, perſwade, and ſtir you up, to put this duty of ſo great and infinite concernment into practice. O Sirs, I beſeech you to entertain ſome timely thoughts of your dying hour, that death and you may be more familiar. The beſt friend you have in Heaven & Earth, longs to ſee it done; *O that there were ſuch an heart in them.*

Now

Now if you would do any thing in this bleſſed work, (*viz.*) to prepare for death and judgment, it muſt be done. 1. *Suddenly.* 2. *Seriouſly.* 3. *Effectually.*

1. It muſt be done *ſuddenly*, its a buſineſs of that importance that muſt not be neglected or delay'd for a moment of time. Did you but ſee that you are upon the confines of eternity, and in danger every day of being undone for ever, you would quickly come to a reſolution: To further and encourage you: Conſider,

1. Life (as dear and precious as it is) is very uncertain. What a nothing is this life? A wind, a vapour, a dream, a breath, a bubble.

How ſoon may the thread be cut, the Glaſs run, or this bright burning Lamp be dim and out, when, how, or where this ſhort dying life will terminate thou doſt not know? whether at home or abroad, among thy friends or ſtrangers, in the Field or Houſe, at thy Table, or in thy Bed, who can tell?

2. Death may come ſuddenly. When the pale Horſe will ſet forth, whether in the morning, or at mid-day or mid-night, no man can tell thee. There is a fatal hour which none can paſs, *Luke* 12. 20.

Pſal. 73. 18, 19. *Pſal.* 64. 7. 1 *Theſ.* 5. 3.

3. When death comes, it ſtrikes ſure. This King of terrors on the pale Horſe alwayes rides the circuit, and doth execution where-ever he cometh, no ſhield or buckler, or armour of proof can defend us, no not an army or guard of Men or Angels. If dreadful death finds a King on his Throne, or a Beggar on the dunghil, it's all a caſe. The ſtrength of a Man, though a *Sampſon*, this great Leviathan, death, counts but a ſtraw; death doth his work ſpeedily, eaſily, witneſs the laſt plague. I ſhall add here,

1. Deaths calls, warning, and alarums are very frequent, not one of you but have had many a call and knock, to mind you of death.

2. Deaths commands are peremptory, he brings his Writ along with him. Death comes in the Name of the terrible Judge, and takes his Commiſſion out of the Court of Heaven, in order to the accompliſhment, and execution of an eternal and irrevocable decree, ſo that he muſt do his work, will have his Errand. If a Man had Mines of Gold and Silver to give, it cannot deliver from the Arreſt of this inexorable Serjeant. 3. Deaths

3. Deaths conqueſt is great. I know thou wilt bring me to death, and the place appointed for all living. What Man is he that liveth, and ſhall not ſee death? Thou haſt ſet his bounds that he cannot paſs. They that have conquer'd Kingdoms and Countries, and carried all before them, have been ſubjected by death. When death comes and takes a Man by the throat, though the proudeſt, ſtouteſt, ſtrongeſt in the World, he muſt go, willing or unwilling, 'tis all one to death. 'Tis obſervable, that of bad Men, their ſouls are not reſign'd, but taken away. What is the hope of the Hypocrite, though he hath gained, when God taketh away his ſoul, *Job* 27. 8, 20. A tempeſt ſtealeth him away in the night. This night ſhall thy ſoul be required, death will not ſtay a night. 'Tis in vain for them that are ſtrong and lively, to ſay to death, Go to the wrinckl d faces, to the gray heads, to the pale cheeks to the naked backs, the dry bones, to the dry breaſts, meddle not with this young Man, ſtrike not this comly beautiful Woman, that is in the flower and prime of Nature. Go to yonder Conſumptive, declining, decaying, dying old Man, go

to that weak withered old Woman. Let me alone to be excus'd, O but death regards it not. For this great Conqueror Death, knocks as often at the young Mans door, as at the door of the old Woman. Death arrests and carrieth away the strong, the healthy, the rich, the honourable, the learned, prisoners to the grave, as often as the weak, the sickly, the poor, the base and ignorant.

2. You are to do it *seriously*, with thy soul: The living will lay it to heart, *Eccles.7.2.* The dead cannot, there's no device in the grave; Then go about it now in good earnest, before old age and death cometh.

3. Do it *effectually*, go thorow with the work, leave it not undone, or but done to halves; let every lust be mortifyed, every duty performed, every grace exercis'd. As good never a whit as never the near. Now you have opportunity before you, the day of grace is continued, Christ is at the door, open to him, and make all sure; for if ever thou be justified, pardoned, sanctified, it must be now. The considerations to perswade you are these following.

Motive

Motive 1. Consider there's an absolute and indispensible necessity for the doing of it, a present necessity, and infinite and eternal necessity; other things may be done, this must be done, and its more than time this great work were done and finish'd. 'Tis the grand business of your life, timely and truly to prepare for death and judgment. It were better that all your concerns in the World were wholly neglected, namely, Husband, Wife, Children, Buying, Selling, Seed-time, Harvest omitted, and let all run to ruine, than to hazard, lose, and undoe your souls, for this will certainly ruine body and soul for ever.

O seriously mind how little you have done in the time of your life past, and how uncapable you will be to do any thing at the end of time, when you come to take up your lodging in a grave. O remember the dayes of darkness, they will be many, *Eccles.* 1. 18. They that have been in the Grave a thousand years have done nothing, neither can you when you come there, *Eccl.* Now for you that

have lived ſome 20, 30, 40, 50, or 60 years, and done nothing in order to a preparation for your everlaſting ſtate, it is high time to begin the work.

The moſt of you are ſo ſenſleſs, as not to conſider, or entertain a thought of death, till you hear the Bell, or ſee a Grave or Coffin, or till death comes within your Walls, and knocks at your beds head: When you ſee a Friend, a Child, a Brother, a Husband, or Wife, gaſping and dying, till you ſee him bedew'd with his cold ſweats, and groaning with dying pangs, till your eyes thus affect your hearts, your hearts are ſeldom affected with the ſenſe of your mortality: Now ſith it muſt be done, and done ſuddenly, reſolve in ſpight of Men and Devils, and all the World to ſet about the work.

Motive 2. Conſid. *It may be done*, you are in a capacity to do it, adored for ever be free Grace.

1. Time and opportunity is yet before you. The Torch burns, the Sun ſhines, yet it is day, though not morning,

ing, ſome ſands are behind, though not a whole glaſs. Some of you are old, lame, deaf, but not dead; others weak, ſick, languiſhing, but alive: If the Sun were ſet, the Candle out, the glaſs run, farewel all hope of Heaven, or of altering your condition for ever. They that are gone down to the dead, and among the damned, may, and do reflect with torment upon the opportunities once offer'd to make them happy, but can call back none; that's impoſſible.

2. God is willing to help, if you go to him; *Thine is the power*, and he gives it to them that have no ſtrength, *Iſa.* 40. Duty is ours, Aſſiſtance and Succeſs is Gods. That God who hath given thee a conſidering ſeaſon, can alſo give a conſidering ſoul; go to him upon thy knees, and beg as for thy life, his ſpeedy aid; ſay as the Woman to *David*, *Help, O King*; or as the Father for the diſtreſſed Son, *Mark* 9.22. *If thou canſt do any thing, help us.* Chriſt did help; 'tis his promiſe, *Seek and you ſhall find.* But it cannot be ſaid ſo of ſeparated ſouls, becauſe time and means from them is gone for ever.

Then in the Name of the Lord, quit your ſelves like men, wiſe men, that are endued with precious, rational, conſidering ſouls, that differenceth you from Bruits ; Let that noble faculty of reaſon be executed in conſidering your latter end. For conſideration is a ſerious, eager, and lively act or exerciſe of the underſtanding about things to be done, or not to be done, furthering or impeding the execution of them as it ſees good. It is the exerciſe of the mind and heart, theſe are at work in this Divine conſideration. *Contemplatio* (as one obſerves) looks upon things, as the eye upon the object ; *Judicium*, diſcerneth things whether good or bad ; but Meditation or Conſideration is a further inquiſition into the truth. Set Conſideration at work, and not like Bruits, ſuffer your eyes, ears, luſts, and ſenſes to be your guides, but commune with your hearts, conſider your wayes, reflect upon your actions, look to your end ; which if you did, you would not be ſo ſenſual, ſo ſinful, as you have been and are, *Iſa.* 1, 3.

Motive 3. Consider the omitting or neglect of it, will render you the worst of fools. If the doing of it be your highest wisdom, the not doing it must needs be the greatest folly; this will make you like *Ephraim*, a silly Dove without an heart. Do you know that you must die, and die but once? And will you not endeavour to do that well, which cannot be done the second time? As *Luther* said to his adversaries, *You can kill me but once, ye are not able to raise me to life again, and kill me the second time:* So say I to thee, O thou secure sinner, when thy breath is gone, it will return no more.

O consider with a trembling heart, how much depends upon this dying once! namely, the gaining or losing of thy dear precious soul, the gaining or losing of the favour of God, the fruition of God; the joys of Heaven, or the torments of Hell hangs upon it.

When death comes, your Eternity is cast; the very next moment after you have shot the black and amazing gulf, you shall see and know what you shall be,

be, and where you ſhall be to all eternity. And will you judge the men of the earth, or worldly wiſe Men, the wiſeſt Men, who take care for the body, and neglect the ſoul? that make proviſion for time, but none for eternity? O Sirs, if you would but trace them to a ſick bed, a death-bed, from thence into eternity, and to God's dreadful Tribunal, you might eaſily determine, *Jer.* 17. 11. *Luke* 12. 19, 20. *Luke* 16. 22, 23. *Rev.* 6. 25.

Mot. 4. *In a very little time your preſent, powerful, and awakening helps and advantages to excite, and put you in mind of the other World will be paſt and gone.* And theſe are chiefly three, *viz.* 1. Awakening Ordinances. 2. Awakening Providences. 3. Awakening Convictions.

1. *Awakening Ordinances* will have an end. The faithful, powerful Miniſters of the Goſpel, that watch for your ſouls, and whoſe office it is to fire the Beacons, and give the Alarum, will, we know not how ſoon, finiſh their work. Theſe *Boanergeſes* and Embaſſadours of the Lord,

Lord, that preach the dreadful and amazing Doctrine of Death and Judgement, and that with loud and earneſt cryes, tears, and fervour of ſpirit, to make you ſenſible of your ſin and danger, will ſhortly be called home. *Moſes*, that great Prophet, after he had compos'd this excellent Song (of which my Text is a part) was gathered to his Fathers. *Noah*, that Preacher of Righteouſneſs, after he had for many years together warned the old World, was called into the Ark, and they had never a Sermon more, till the Wrath of God came upon them, and there was no remedy, 2 *Pet.* 2. 5. Be not therefore as your Fathers, unto whom the former Prophets have cryed ſaying, *Turn ye from your evil ways, for they have not long to live:* The Prophets do not live for ever *Zech.* 1.4,5. You cannot rationally expect alwayes to hear the pleaſant noiſe of *Aarons* Bells, or the ſound of the Silver Trumpet, the Sun will go down over the Prophets: Therefore while the Watchmen are upon the Walls, take warning, and finiſh your work while you have the light. O! this improve for your eternal advantage, thoſe plain and powerful Ser-

Sermons which you hear and read, and let it not be accounted legal preaching. Who were more ſevere in their preaching, than our Lord, and his fore-runner? whom we ought to imitate, otherwiſe we draw the horrible ſin of blood-guiltineſs upon our ſouls, *Ezek.* 3. 18, 19. 'Tis obſerv'd, that there are more dreadful Doctrines ſcatter'd up and down in the *New Teſtament*, than in the *Old*, the powerful application of which is very neceſſary both for ſecure ſinners & drowſie Saints. Holy *David* after his fall, fell into a deep ſleep, and did not awake until *Nathan* came and told him plainly and particularly of his ſin. And of the Virgins we read, while the Bridegroom tarried they all ſlumbred and ſlept, *Mat.* 25. O how many ſleepy ſouls are there in the world, and in many Cities, Towns, and Pariſhes in this Nation, that will either living, dying, or after death, ſadly bewail the not improving the labours of their faithful Paſtors!

2. All your *awakening Providences*, by which God warns and calls, will have an end. The great and glorious God for a long time together hath been ſpeaking and calling to us by his Word, and of late

late years he hath ſpoken by his dreadful Rod, and that very terribly. The Sword, the Plague, the Fire, the decay of Trade, and other Judgments, are the loud Voice of an angry God. Thoſe afflictions on our Families, Relations, Eſtates, Perſons, are in order to awakening us out of ſleep, and ſo for our profit. When *Manaſſeh* was among the thorns, and bound with fetters, and carryed into *Babylon*, he beſought the Lord, and humbled himſelf greatly, 2 *Chron.* 33. 11, 12, 13. After *Ephraim* was chaſtned, he awaked, turned and repented, for the Bonds and Cords of Affliction, do open the ear to Inſtruction; then he ſhewath them their work, and their tranſgreſſion, and commandeth that they turn from iniquity, *Job* 36. 8, 9, 10. *Jer.* 31. 18, 19. Now to have a deaf ear to the Rod and Word, to be hardned, and ſecure, and go on in ſin under awakening and amazing providences, is a dreadful Judgment, and that which ripens men for ruin, 2 *Chron.* 28. 22. *This is that King Ahaz*, who in the time of his diſtreſs, did treſpaſs yet more againſt the Lord, *Jer.* 5. 3.

3. Your *awakening Convictions* will have an end too. Thoſe ſecret and powerful work-

workings, ſtrivings, and ſtruglings of the Spirit of God under the Rod, and in the Word will be ſuſpended. Chriſt will not alwayes be at the door calling, knocking, and his ſpirit that is ſo much grieved and oppos'd, will not always ſtrive and ſtruggle with your Hearts and Conſciences, *Gen.* 6. 3. Now ſinners, if you have any love, or regard to your immortal ſouls, before all theſe helps be taken away, be wiſe to conſider, and prepare for your end: Leſt God ſhould ſpeedily reſolve, and ſay to you as to the Jews, *Iſa.* 1. 5. *Why ſhould ye be ſtriken any more?* or as *Hoſ.* 4. 17. *Ephraim is joyned to Idols, let him alone.* They will have their luſts, and they ſhall have them: *As I live, ſaith the Lord, this iniquity ſhall not be purged till you die.* Sith nothing will prevail, I am reſolved, ſaith God, they ſhall never hear an awakening, ſoul-ſearching Sermon more, never have a Correction or Conviction more till they go down to Hell.

Mo[illegible] 5. *Conſider that the earneſt cryes, tears, [illegible]ers of unbelievers, when they come*

to

to die, will be in vain, fruitleſs, and unſucceſsful: Though you ſpeak in the anguiſh of your ſouls, and complain in the bitterneſs of your ſpirits; when your fleſh upon you ſhall have pain, and your ſouls within you ſhall mourn, it will be to no purpoſe.

You that will not ſeek God betimes, and make ſupplication to the Almighty, that will not pray while you have time to pray, helps to pray, health to pray, encouragements to pray.

Now God invites, you may have audience, and find acceptance, your prayers in a dying hour, will be but the expreſſions of your fears and terrors, ariſing from the ſenſe and nearneſs of your danger, when there will be but a ſtep between your departing ſouls, and the ſtate of Devils; God ſeldom hears from ſome men, unleſs trouble, ſickneſs, fear, diſtreſs, and anguiſh cometh upon them. Then pain will make them pray, and howl upon their beds; and 'tis but howling, not praying, *Hoſ.* 7. 14. *But will God hear his cry, when trouble cometh upon him?* ſaith *Job* 27. 9. *No,* ſaith the Lord, *I will not be enquired of by you,* Ezek. 20. 3. Becauſe it cometh

eth from an evil mind, or ſtinking breath, proceeding from a corrupt, rotten, curſed heart, and then it muſt needs be abominable, *Prov.* 21.27. & 15.8. *I will* (ſaith *David*) *waſh mine hands in innocency, and then compaſs thine Altar; for if I regard iniquity in my heart, the Lord will not hear my Prayer*, Pſalm. 66. 18. If God would not hear a *Davids* prayer, a Man after God's own Heart, he will not hear a Devils prayer, nor the prayer of a Swearer, Sabbath-breaker, Drunkard; he heareth not ſinners, that like and love their luſts. No ſaith the holy God, though they ſeek me early, they ſhall not find me. Here note, That there is a two-fold early, namely God's early, and mans early. God's early is in the morning of our life, in the time of youth then God calls and invites to come, *Prov.* 1. 24. *Eccl.* 12. 1. Mans early is in the evening, or at the end of life, or when man is nigh unto death, when pain, ſorrow, and anguiſh cometh upon him. In their afflictions they will ſeek me early, *Hoſ.* 5. *laſt.* When fear cometh as deſolation, and deſtruction cometh as a whirlwind, then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but

ſhall

ſhall not find me, *Prov.*1.27,28. God will ſay to all ſuch ſinners, Remember it, as *Iſaac* to *Abimelech*, Gen.26.27. *Wherefore come ye to me, ſeeing you hate me, and have ſent me away from you:* Or he will ſay, as once to the Children of *Iſrael*, that cryed to him in their ſore diſtreſs *Go cry to the Gods which ye have choſen, let them deliver you in the time of your tribulation; as for me, I will not deliver you*, Judg.10.14. You have ſerved the Devil, embrac'd the World, ſatisfied your luſts, joyn'd with mine enemies; go to the Devil, go to your Luſts, to your wicked company, let them deliver you in your diſtreſs: Now Death and Devils are come for you, I will not own you nor your prayers, your ſoul abhorred me, and my ſoul abhors you and your prayers, depart from me I know you not.

Motive 6. *Its the great comfort of the godly mans life, to hope, and know that he is fit for death.* Whatever be their lot and portion in this World, be aſſured it ſhall go well with them in the other World. Art thou in a ſtate of Grace, at odds with ſin,

ſin, and truly in love with Chriſt and holineſs? Be of good chear, go thy way, and eat thy Bread with joy, and drink thy Wine with a merry heart, for the bitterneſs of death is paſt. The King of terrors that had the power of death, is conquered by the Lord of Life. Terrible death that rides on the pale Horſe, is diſmounted by thy dear Lord that rides on the white Horſe, under whoſe bloody Croſs thou mayeſt ſee him diſarmed, wounded, and dead: death that reigned from *Adam* to *Moſes*, is now ſwallowed up in Victory. *Iſa.* 25. 8. *I will ranſome thee from the power of the Grave; I will redeem thee from Death; O death, I will be thy plagues; O Grave, I will be thy deſtruction.* The believing ſoul is dead with Chriſt while he lives, *Rom.* 6. 8. and is delivered, not only from the damnation of ſin, but the dominion of ſin, and there is hope in his death: when he dyeth, he ſhall die in the Lord, *Rev.* 14.13. he ſhall ſleep in Jeſus, 1 *Theſ.* 4.14. his end ſhall be peace, *Pſal.* 37.37. This made the Apoſtle, after his ſad conflict, *Rom.* 7. to tryumph over this laſt enemy, Death, 1 *Cor.* 15.55.

Motive

Motive 7. *If you ſhould not prepare for death, yet you will wiſh you had,* (as many do when it is too late.) You that are for making for the fleſh, and ſo eagerly purſuing the world, and the things of it; When you ſhall be caſt upon a bed of languiſhing, you will wiſh in the very torment of your minds, and flames of horror, O that I had parted with my ſin! O that I had been careful to pleaſe and honour God, and to get an intereſt in Jeſus Chriſt! then ſhould I now have dyed the death of the Righteous; but this I wholly ſlighted. I proſecuted the World with might and main and got ſo many Thouſands for my Poſterity, and I liv'd a merry and jovial life, but for my Soul, for my Eternity, things of infinite worth, I have done nothing, I forgat my Soul. Now here's the Meſſenger of Death come for me, to impriſon my Body in the Grave, the Chambers of Darkneſs, and to carry my ſoul I know not whither. I fear to hell; *O that I had been wiſe to underſtand this! to conſider my later end.* What would I now give to live but a few years more, to make proviſion for this ſoul, that muſt

must now enter the gulf of endleſs eternity.

Motive 8. *Conſider the gain will be exceeding great:* As will appear by theſe following particulars.

1. Would you hate ſin as Hell, and be more truly holy, *Conſider your latter end.* This is moſt certain, that all the evil Antecedents, and dreadful Conſequences of death, ſpring and grow out of this bitter root. What is it that wounds, ſtings, pains, and kills? What is it that brings diſeaſes and threatens death? that murders the body, and that damns and burns the ſoul? What is it that doth neceſſitate thee to make uſe of Phyſick and Phyſicians whilſt alive? and bringeth thee to a Coffin and Grave when thou art dead? Is it not ſin which thou embraceſt in thy boſom?

You poor, blind, deluded ſouls, as little and as lovely as ſin looks in your wanton eyes, it is the Mother and Nurſe of all your miſeries, hatcht in Hell, the Devil's ſpawn or excrement. *He that committeth ſin is of the Devil,* 1 John 3. 8.

This

This is that evil thing and bitter, that hales Death an Hell at the heels of it; Yea, that arms Death, Devils, and Hell againſt us. Were it not for this black, ugly, fierce, cruel, and bloody Adverſary, Law or Juſtice could not condemn us, Death could not kill us, Devils could not torment us, Hell could not burn us.

Sin is the Traitor & Murderer of your Immortal Souls, and thoſe nails that will ſhortly dig your Graves: And will you hug, hide, and hold it faſt? Will a Woman put a Knife into her Boſom, that hath killed or murdered her dear Child or Husband? No, by no means, it muſt be broken and caſt away for ever. Now Sirs, if ſin be the Enemy, uſe it as an Enemy or Murderer, kill it, take the ſacrificing Knife and cut the throat of it, or ſtrike the heart Vein, and let it bleed until it dies. Deal by it, as *Samuel* by *Agag*, cut it in pieces. Did you think ſeriouſly of Death and Hell, you would hate it to purpoſe, and ſay, Away to Hell with it, from whence it came; and it would put you upon a deſire and earneſt endeavour after holineſs: Being expos'd to a diſſolution, what manner of perſons ought ye to be in all holy converſation & godlineſs,

lineſs, 2 *Pet.* 3. 11. But if you forget death you will make dreadful work, namely, your accounts greater, and hell the hotter; you will increaſe your ſin, and God will heap up wrath againſt the day of wrath. And if ever God ſhew mercy, it will coſt you dear, your ſouls muſt mourn, your hearts muſt break and bleed for ſin; for unleſs you repent, you will certainly be damned, *Luk.* 13.5.

2. Would you ſpeedily call off your hearts from the world, and lay up a treaſure in heaven, *Remember your latter end:* If in the greateſt affluence of worldly proſperity, always conſider that you muſt dye.

Poor worldlings! that make gold your hope, whoſe plottings and ploddings are for earth. If death and eternity were more in your thoughts, you would let go that in your affections, which you cannot hold in your poſſeſſion, and love that but a little, that will be loſt, and which you cannot love long; Riches have wings, and they will be gone. Conſider how little the things of the world will ſtand you in ſtead in the evil day, your gold and ſilver cannot keep you form Diſeaſes while you live, nor from hell

Hell after you are dead, *Prov.* 11.4. *Pſal.* 49.6,7.

It falleth out with many of the great ſtorers of this World, as it doth with a Sumpter Horſe, who all the day carryeth a great Treaſure on his back, but at night it is taken from him, and he thruſt into a foul Stable. So many wealthy Worldlings that tire themſelves to get and carry Worldly Treaſure, when death cometh, its taken from them, and they for their ill-getting, or ill-uſing of it, are thruſt down to Hell: The rich Man dyed, and in Hell lift up his eyes.

And if you would deaden your hearts to this empty earth, and look after a treaſure above, a happineſs beyond the Grave, that ſhall laſt as long as your ſouls ſhall laſt, think often of death, this would divert your worldly cares and projects.

Remember, from this day to your laſt day cannot be long, your Journey or Voyage is ſhort, and a little Proviſion is enough; neither poverty nor riches, but food convenient, is the deſire and choice of a Citizen of *Sion*. Converſe more with death, and be often looking

into eternity, and thou mayſt hear (as it were) a Voice ſpeaking to thee, as God to *Baruch*, Jer. 45. 4 5. *I will break down, and pluck up, and ſeekeſt thou great things, ſeek them not.* Death is the great Leveller that will make all equal, and you that graſp the World moſt greedily, will find it but vanity; for all is vanity, is the language of experience, *Eccleſ.* 1. 2. 1 *John* 2. 17.

When *Samuel* was to anoint *Saul*, he brought or directed him to *Rachels* Sepulcher, and to this end (as is ſuppos'd) namely, to ſuppreſs or prevent haughty, proud, thoughts, that might ariſe from that new and great preferment. And if the ſuppoſition be true, it is as if he had ſpoken thus; *Saul*, God hath highly honoured you, and I anoint you King: But remember, here lies the duſt of that beautiful *Rachel*; and though you are now King in *Iſrael*, yet you muſt be as *Rachel*, *viz.* laid in a Grave or Sepulcher, the thoughts of which is a very mortifying Meditation. You that have the waters of a full Cup, that wallow in wealth, and ſwim in worldly glory, to wean you from the World (that your hearts may not

not be turned into Earth, and buried before you are buried) keep freſh in your thoughts Death and Eternity, *Job* 14.14.

3. Would you be deeply ſenſible of the ſad and doleful condition of unbelievers when they come to die? think ſeriouſly of your latter end. What will you do in the hour of diſtreſs, when God ſhall call for your breath, change your countenance, and require your ſoule, if you have made no preparation for Death and Judgment?

Poor ſouls! I would pitty you with my very heart, to think how ignorant you are of your great concernments; you eat, drink, ſleep, buy, ſell, and get gain, but ſlight your ſouls, and do not conſider of the evil day.

Wo be unto him that is alone, that is alone in Life, and alone in Death, that hath no Chriſt to befriend him, or ſtand by him in that woful day; that cometh to lie down on his death-bed without peace or pardon, who ſhall go into a Grave, and ſtand before the Bar without an Advocate to plead for him.

It is moſt probable, you may have dif-

ferent apprehenſions of your ſelves and others in your dying hour, for the nearer the object, the clearer the ſight; O ſinners! when the door of eternity begins to open (as uſually it doth to men dying) you will have other thoughts of your ſelves, and other men. Here you ruffle it out, thinking your ſelves above, and better than others, Behold great *Babel*, ſaid that proud perſon in his Princely Palace; but when pale death appears, it will pull down thoſe Peacocks Feathers, and cauſe their Creſts to fall. Now the World ſhines and ſparkles in your eyes, which makes you judge and think, that nothing but Riches, Honour, and Greatneſs can make you happy; then it will appear (the Paint being off) to be an empty nothing. As for the pure in heart, who mourn for ſin, and mind their ſouls above the World, are ſcorned, jeered, hated, being look'd upon as a company of poor, penſive, ſneaking, beſotted fools, will then be adjudged the beſt, wiſeſt, and happieſt men on earth. Now ſin is excuſed, and called a light and little thing, or trick of youth; but then it will have a black

black and dreadful face, and feel more heavy than lead, taſte more bitter than death it ſelf.

Now the damme's, and curſed Crue, are your brave Boon Companions, and boſom friends; But when you are come to your dying groans, and cold ſweats, away with them, their ſight is terrible. But know that you who have been companions in ſin, muſt be companions in ſufferings and lie down together in everlaſting chains and flames; you ſhall be fettered and bound together, and never part any more for ever.

Now an intereſt in Chriſt, and a life of holineſs is little valued, and every baſe luſt and trifle preferred: then a World, a World for Chriſt. Forty thouſand pound for a good Conſcience, cryed out a wicked wealthy Worldling, when dying and paſſing into eternity.

4. Would you expedite your Repentance, try your ſtate, and make all ready for the other World; think upon this laſt enemy, the King of Terrors, that will ere long terminate your dayes, and then all your opportunities will be gone for ever.

If the thoughts of death, eſpecially the ſecond death, did but influence your hearts, and penetrate upon your Conſciences, you would eaſily be perſwaded to caſt away your ſins; namely, to cut off a right hand, or pluck out a right eye, and to rent your hearts, to ſit alone, to mourn in ſecret, to afflict your ſouls, and to put your months in the duſt, if ſo be there may be hope, *Lam.* 3. 28, 29. We ſee that men in a journey, if they think they have day enough, they are ſlack, and ſlow enough; but if they ſee but little time, they will make ſpeed. If a man muſt do the work of a whole day in half a day, he will make haſte: Repentance is not a work for a day, though a daily work, our whole life is little enough to compleat and perfect it. As long as we ſin, we muſt mourn, while we provoke the Judge; we muſt plead guilty, and ſue out our pardon with Ropes about our Necks, and ſmitting on our Breaſts (and if it might be) with tears of blood. And the great things of Death and Judgment will prepare and prompt you to do it ſuddenly; for when the day

day is gone, the night comes, and the Grave and Hell have ſhut their mouths upon you, what can be done? *Eccleſ.* 9. 10.

5. Would you pray more frequently, more fervently then ever you have done, remember you muſt die.

The Monuments and Statues of the dead (as one notes) are made in a praying poſture, *viz.* kneeling, and with hands lifted up to Heaven (as if the remembrance of them now dead) ſhould teach us our duty, what we muſt do whilſt living. One that was wont to pray often in a day being asked, Why he ſpent ſo much time in Prayer? gave no other anſwer but this, *I muſt die, I muſt die.* An awakening apprehenſion of a mans entrance upon an endleſs ſtate, and a ſpeedy approach before the Holy God, will make him pray, and that importunately. If there be in the Family a Husband, Wife, or Child near unto death, almoſt every one that cometh about the bed will be lifting up hands, and putting up of prayers, and then you cry out, Send ſpeedily for ſome ſober ſerious Miniſter, or for ſome

ſolid, ſavoury, praying Chriſtian, to commend his ſad caſe to God: The young Man that lately ſuffered for Murder, who came into *Newgate* as ignorant of God, as the Horſe or the Mule; and as ſenſleſs of his ſoul, as a ſtock or a ſtone, was by the acceſs and application of Miniſters to him, convinced of his deſperate caſe, and through the Grace and Bleſſing of God upon his appointed means, he ſeem'd ſo deeply ſenſible of the dreadful hazard of his precious ſoul, that he did with ſo much brokenneſs of heart confeſs his ſins, pray, and plead with God in Chriſt for pardon, even to the wonder and amazement of thoſe Miniſters and Chriſtians who were preſent. And he being asked, how often he prayed, anſwered, Five or ſix times a day; and it was with ſuch meltings, and multitudes of tears, that did move the very bowels of the Auditors (and as they ſaid) turned them into tears. Thus you ſee how a powerful conviction of Death and Judgement may prevail upon the heart, to make them cry to God, that never prayed before. As for you that can lie down at night, riſe up in

the

the Morning, and go about the World without ſecret or family prayer: I muſt tell you, that you have but ſlight, if any thoughts of death and eternity, and no ſenſe of, or regard of your everlaſting condition, which is a ſad ſymptom of a Chriſtleſs ſtate.

6. Would you do good to others, to their bodies, and to their ſouls, conſider you muſt die, for after death you will be utterly incapacitated of doing any thing. The Wiſe Man ſpeaking of the ſeaſon of doing, and of the viciſſitudes of Mans Life, namely, That there is a time to be born, and a time to die: and he having obſerved the iſſues and changes of providence that hath made every thing beautiful in its ſeaſon, concludes that it's beſt for a man to do good in his life, *Eccleſ.* 3. 12. *As you have therefore opportunity*, (ſaith the Apoſtle) *let us do good to all men*, Gal. 6. 10. *When it is in the power of thine hand to do it*, Prov. 3. 27. Sirs, the real thoughts of death will prompt you to give a portion to ſix, and alſo to ſeven, and that in ſeaſon; for when death comes, all is gone,

then it's no more in the power of thine hand to do.

Did you now believe and conſider, that you muſt die, and give an account to God, the great Landlord and Donor of all your good things (great Receipts, having great Accounts) you would not contract your hearts, and ſhut up your bowels againſt thoſe many miſerable objects, who are ſo often in your view.

Now, that you may be like ſheep, and not like ſwine, be good in your life; and let your acts of mercy be diſtributed in the morning, the fitteſt ſeaſon to ſow this ſeed: therefore ſpeedily draw out thy ſoul to the hungry, before death ſeparate thy ſoul & body, for with ſuch ſacrifices God is well pleaſed, *Iſa.* 58. 10. *Heb.* 13. 14.

7. Would you get and keep ſincerity (a precious Pearl indeed) think often of Death and Judgement. Then it will be tryed, then it will ſtand you in ſtead. Sincerity (the Scripture perfection) is the beſt of a Chriſtian, the Grace of every Grace, for Faith unfeigned, and Love in ſincerity, are the very Nerves and Sinews of Chriſtianity.

The next beſt to the precious blood and righ-

righteouſneſs of our glorified Redeemer, (to plead for us at the hour of death, and in the Court of Heaven) is truth in the inward parts, *Iſa.* 38. 3. To be a mourner in *Sion* is matter of ſolace and real comfort, but to be a ſinner in *Sion*, is ſad, and will be matter of torment. A *Judas* among the Apoſtles, a Devil in a *Samuels* Mantle, is a Devil indeed. The ſinners in *Sion* are afraid, and cauſe enough; for to live and die a Hypocrite, is moſt dreadful, becauſe Hypocriſie will certainly bring you down to Hell, yea, the hotteſt place of that devouring fire, and everlaſting burning ſhall be the Hypocrites portion, *Iſa.* 33. 14. *Mat.* 24. 51.

8. Laſtly, Would you redeem your time, and be greedy of getting grace in the day of grace, for the preſent, ſpiritual, and eternal ſalvation of your ſouls; think ſeriouſly of your end.

You ſleepy ſecure ſouls! did you conſider that the night of death will come certainly, and may come ſuddenly, you would work while it is day, and not be ſo mad as to put off believing, repenting, and ſoul-afflicting work, ſelf-trying

and

and approving work, until the evil day of old Age, a ſick bed, or dying pangs ſeize upon you. Conſider, a death-bed, repentance is ſeldom had, and ſeldom good, or a ſick-bed repentance is ſeldom a ſound, but often a ſick repentance. Now if you would imitate your Lord, to work while it is day, remember you muſt die, *Joh.* 9. 4.

Directions and helps to conſider of your latter end.

Direct. 1. *Search diligently to find out what it is that keeps you, and the ſerious thoughts of death and eternity, at ſo great a diſtance, and cry mightily to God, ſpeedily to remove it:* If it be either Ignorance, Atheiſm, Unbelief, Senſuality, Earthly-mindedneſs, or Security, be deeply ſenſible of it, and ſet prayer to work, pour out thy very Soul to God with greateſt fervour and importunity. Say as *Moſes, Who knoweth the power of thine Anger? Even according to thy fear, ſo is thy wrath: So teach us to number our dayes, that we may apply our hearts unto wiſdom,* Pſal. 90.

90. 11, 12. Sirs, 'tis ſpiritual wiſdom will cauſe you to conſider, then cry after *knowledge*, and lift up thy voice for *underſtanding*, *Prov.* 2. 3, 4. For ſhe is thy life, *Prov.* 4. 13. it's as much as thy life and ſoul is worth. Then enter into thy Cloſet, and fall down on thy knees, and pray to God, in the Name of Chriſt, for ſpiritual Wiſdom; we muſt ſeek it, *Ezek.* 36. 37. and God will give it, *James* 1. 5. Beg more than for thy life, for a truly wiſe and awakened heart, without which the great concerns of God, and thine immortal ſoul be for ever neglected.

Direct. 2. Diligently and faithfully uſe and improve the moſt awakening means, which have a tendency hereunto.

1. *Set your ſelves under a powerful faithful, and ſoul-ſearching Miniſtry, who make the converſion of Souls their main buſineſs:* A lazy ſleepy Miniſter is not like to awaken a ſecure ſinner, the Conviction and Converſion of ſouls is not the mark they ſhoot at. Reſolve to hear, love,

love, countenance, and encourage thoſe that grapple moſt with the Conſcience, and earneſtly endeavour to drive and draw ſouls to Jeſus Chriſt, by ſetting the bleſſing and the curſe, life and death before them. Conviction leads the way to Converſion, as the needle of the thread: What's a plaiſter worth, where there is no wound? 'tis the broken bones cry out for help, the whole need not the Phyſician: General, *Overly* preaching is like the ſword in the ſcabbard, that doth not cut or wound, or like Phyſick in the bottle, that doth not penetrate or work; but plain, particular, convincing Preaching (ſuch as *Nathans* to *David*, or *Peters* to the Jews, 2 *Sam.* 12. 7. *Acts* 2. 36.) is like the Sword in the bowels, or Phyſick in the body, that will pain to purpoſe. Thoſe Preachers that have no faculty of reproving, and convincing ſleepy ſecure ſinners, are like a company of drone Bees, that have loſt their ſting, being good for nothing. But they that have the charge of ſo many golden fleeces, ſhould ſever the Wheat from the Chaff, the Sheep from the Goats, the precious from the

the vile, and in ſo doing we ſhall be as God's Mouth, and free from the blood of all men.

O then, let this dreadful and amazing Doctrine of Death and Judgment be more frequently and effectually Preached, that ſouls in peril near run, may ſee their ſin and danger, and fly to Chriſt as the only refuge; Knowing the terror of God, we perſwade men, 2 *Cor.* 5. 11. *Mat.* 3. 7.

2. *Converſe with the beſt Chriſtians, viz.* them that are grave, ſober, ſolid, ſavoury, and ſound in the Faith: Such as make Religion their great buſineſs, who love to ſpeak of God, and of the World to come, and by whoſe Counſel and Example you may be ſtirred up, and perſwaded to repentance and holineſs, to conſider of Death and Judgment. Theſe were *Davids* excellent ones, in whom he did delight, and make his companions, *Pſal.* 16. 3. & 119. 63.

3. *Read the beſt Books*, and thoſe that treat of Death and Judgment, but eſpecially, the Word of God. There are the pure Chryſtal Streams and richeſt Mines; in this Field you will find the Pearl,

Pearl. *Let the Word of God dwell in you richly*, be not ignorant of any part of it, but be ſure to acquaint thy ſelf with thoſe Scriptures that ſpeak of the ſhortneſs of Life, the certainty of Death and Judgment, Heaven and Hell: Read the Book of *Job*, and the twelfth Chapter of *Eccleſiaſtes*, *Pſal.*39. *Pſal.*90. And let me deſire you to be often urging upon your hearts ſome of thoſe Scriptures that ſet forth the dreadfulneſs of that place of torment, that will be the portion of all that forget God, and make no proviſion for their precious ſouls: Some few I have here ſet down, which I deſire you would all conſider and apply. *Upon the wicked he ſhall rain fire and brimſtone, and a horrible tempeſt; this ſhall be the portion of their Cup*, Pſal. 11.6. *Wo be unto the wicked, it ſhall go ill with them* Iſa.3.10. *He ſhall caſt them into a furnace of fire; there ſhall be weeping, wailing, and gnaſhing of teeth*, Mat.13.42. Iſa.33.14. & 66.15. Matth. 25.41. Luke 16. 25,26. 2 Theſ.1.8,9. *Rev.*6.8,15,16.

Direct.

Direct. 3. Make conſcience of ſetting apart a little time every day on purpoſe to think of your latter end. Do it ſo frequently, until Death and you become familiar; ever and anon put thy ſelf into a poſture of dying; converſe with thy winding ſheet, Coffin, Grave; let thy great change be ſo upon thy heart, that thou mayeſt every morning or evening walk a turn or two with death: Remember however it be with thee now, thou muſt ere long be gaſping and groaning for breath upon thy dying bed, and grapple with the King of Terrors, and in a moment go down to the Grave, and ſhalt come up no more, *Job* 10. 21.

If thou wouldſt affect thy heart with thoughts of thy latter end, go down to *Golgotha*, and think upon thoſe dry bones, and putrified bodies, and there revive the

the memory of your departed Relations, Husbands, Wives, Children, Friends, Neighbours, and look beyond the Chambers of the Grave, converse with those miserable departed souls, give the prisoners of the pit a visit. Meditate on the raging furious flames, that dismal darkness, smoak and stink of the bottomless pit, the screeking of the damned, and roaring of the Devils, the heart-piercing compliants for water to cool their scorching tongues. And when thou dost think upon those millions of souls that are hanging up in hell, reflect upon thy self, and expect thy turn speedily. Suppose every day thy last, every meal thy last, every journey thy last, every duty, Sacrament, Sermon, thy last. And when the Lords Day cometh, think with thy self this will be the last spiritual Market that I shall have to buy the spiritual Oyl of Grace, and to provide for the Bridegrooms coming; after this day is ended, I may never more hear the Lord Jesus speak to me by the Mouths of his faithful Ministers, never be invited to come to Christ, or to believe, repent, part with sin, and accept of a pardon more, and so demean thy

thy ſelf every day, and in every duty, as if thou ſhould'it be called to God's Bar, and give up thine account at night. In all thy thoughts, words, and actions, ſay to thy ſelf, Would I do thus, and thus, *viz.* would I eat, drink, ſleep converſe, buy, ſell, preach, hear, pray, or worſe, if I certainly knew this day would be my laſt. O let that Motto, *Memento Mori*, which ſome carry in their Rings, be engraven on your hearts, it being the great concernment of our lives. This is that which God's People, and ſome of the Heathen too, have been careful to remember. King *Aſa* made his Sepulchre in his lifetime, 2 *Chron.* 16. 14. and ſome in their Gardens, and places of ſolace and delight, as *Joſeph* of *Arimathea*, *John* 19. 41. And ſome of the Heathen were wont to walk among the Graves, to put them in mind of death; ſome have had their Graves alwayes before their Gates others a dead mans skull preſented every day at their Tables; And ſhall we that believe the Doctrine of the other World, put off the ſerious thoughts of death? *Solomon* adviſeth us, to go to the houſe of mourning, telling us it is better, becauſe the

living

living will lay it to heart. When you hear the tydings of the death of your Friends, Relations, or Neighbours, go thither, though not perſonally, yet contemplatively, in your minds & thoughts, go, and put your ſelves in their ſtead. And think thus, A living Man or Woman is become a dead Corps, or cold clay, the ſoul is gone to its everlaſting Habitation; but to what place, whether to be comforted or tormented, who can tell? If he were a godly man, he is certainly gone to Heaven; if thou art ſuch a one, thy ſoul will ſhortly be with him; but if an ungodly man, he is certainly gone to Hell, and now among Devils: And if thou art ſuch an one, thou ſhalt ere long be there too. 'Tis true, the dead can have no thoughts of the living, but the living (ſaith *Solomon*) know that they muſt die. And you that are young, when you hear of the death of a lively, luſty young Man, or a lovely beautiful young Woman, ſtop, reflect, and conſider, may not this be thy Caſe, O Man, Woman, or Child, in a very little ſpace? I ſhall ſay no more by way of direction, only deſire you to review the particulars

lars before mentioned, and you that are Parents and Masters of Families, who make conscience of looking to the souls of those committed to your charge, may cause your Children and Servants to learn by heart the particulars I here set down.

1. *That it is most certain an end will be.*

2. *At our latter end all things in this World will be gone for ever.*

3. *All the pleasures of sin will be gone, and leave nothing but a sting.*

4. *That only which is eternal, will stand us in stead.*

5. *Consider which of the two Eternities are you going towards.*

6. *We are all near our everlasting habitation.*

7. *You know not how suddenly, or unexpected your end may be.*

8. *When death comes, your souls are stated, your eternity is cast.*

9. *'Tis a dreadful and amazing sight, to see a Christless Soul breathing out his last.*

4. *Use*

4. *Use*, May be of Comfort to the poor people of God, who through fear of Death, are all their life-time subject to bondage. Let not your hearts be troubled, fear not, neither be terrified because of this King of fears: But chear up your spirits, and comfort up your hearts with this, that Death, as terrible as it is to the wicked, cannot hurt you. The day of your death will be better than the day of your birth, and therefore death is put into the Believers Inventory, and reckoned amongst his priviledges, 1 *Cor.* 3. 22. Death will be gain to the godly man, *viz.* an out-let to all his present misery, and an in-let to endless glory. Then the truly penitent, perplexed, wearied soul shall be perfectly free from the power of Satan, the fiery darts, and dreadful temptations of that unclean spirit. Then the old Serpent for ever will be under their feet. Then the body of death shall be put off, and the in-dwelling of sin, that natural fountain of Corruption, will be perfectly dried up. You shall never com-

complain of vain thoughts, or hard hearts any more: Never doubt of the truth of Grace, or favour of God more: The Believer ſhall then be with Jeſus Chriſt, the day of his diſſolution will be the day of his Coronation, he ſhall then receive the Crown, and ſit down on the Throne, and enter into his Maſters joy, which is fulneſs of joy and pleaſures for evermore.

Object. *I ſometimes think of death but the thoughts of death and judgment are very terrible I fear I am not fit to die, How ſhall it be known?*

Anſw. There is an habitual fitneſs for death, an actual fitneſs for death. Every graciouſly upright Man or Woman in the World, that fears God in Truth, is habitually fit to die, ſo prepared for his great change, that the ſting of death, or ſecond death ſhall not hurt him, having paſt the ſtrait gate, ſhot the gulf, he is out of danger. As ſoon as a man is in a

ſtate

ſtate of Grace born again, made a new creature, and by Faith united unto the Lord Jeſus Chriſt; God is reconciled, his Perſon juſtified, his ſins pardoned, and recorded in the Court of Heaven, though his Pardon is not brought down, tranſcrib'd and ſeal'd in the Court of his own Conſcience. The truly converted ſoul is Gods ſpecial Favorite, and ſhall lodge in his boſom, and never more be out of his favour: 'tis true, Heaven may be out of ſight, God may frown, but will never condemn. *There is now no condemnation to them that are in Chriſt*, Rom. 8. 1. *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous*, 1 John 2. 1. *Who ſhall lay any thing to the charge of Gods Elect? it is God that juſtifieth, it is Chriſt that died*, Rom. 8. 33, 34.

Qu. *When is the Godly Man actually prepared for death?*

Anſw. When his ſpiritual eſtate is well ſetled, *viz.* all made ſure between God and his ſoul particularly.

1. When

1. When a man is truly conſcious to himſelf that he hath ſincerely, and with much brokenneſs of heart repented of all his known ſins committed before, or after converſion, ſo that there is no freſh or former guilt remaining on him. This godly ſorrow is the godly mans pleaſure, he delights to be ſowing in tears, loves with his ſoul a wet ſeed-time; for they that ſow in tears ſhall reap a harveſt of joy, which is a time of refreſhing from the preſence of God; compare *Pſal.* 126. 5, 6. and *Acts* 3. 19.

2. When ſin is not ſo great a burden, that he is weary of this body of death, and willing the infected houſe ſhould be pulled down, that the Leproſie might be Cured, that ſo he might never ſin or offend his Father more. The ſerious thoughts and ſence of which is a heavy burden, and matter of grief that makes him groan and complain, We in this Tabernacle do groan being burdened: and O how bitterly did St. *Paul* complain? *Rom.* 7. 24. *O wretched man that I am, who ſhall deliver me from the body of this death?* He had been in deaths

often for the ſake of his dear Lord, but this death, his body of ſin troubled him more than any: It was ſo great a burden to holy *David*, that he felt it in his very bones, *Pſal.* 38. 3.

3. The godly man is fit to die, when the Work of Grace is perfected, and his Generation Work ended. When the believing ſoul hath his Veſſel full of Oyl, and the Wedding Garment of the glorious Righteouſneſs of Chriſt about him, then he is a Veſſel of Honour prepared unto Glory, *Rom.* 9. 23. wrought for the ſelf-ſame thing, 2 *Cor.* 4. 5. and made meet, or fit for the inheritance of the Saints in light, *Col.* 1. 12. The Ship that's laden or fraughted, is fit to put to Sea, and to ſail from hence, or for its appointed Port. The Labourer is fit to receive his Wages when he hath done his Work; So when the Heaven-born ſoul hath faithfully ſerved his Generation, and done the work in his Place, Calling, and Relations, for which God ſent him, and intruſted him (though the beſt fall ſhort, being in ſome degrees unprofitable Servants) then is he fit

fit to welcome death, though to the flesh its the King of Terrors. When the godly man, living or dying, can appeal to the heart-searching God, as *Hezekiah* did, *Isa.* 38. and say, *I have finished the work which thou gavest me to do*, *John* 17. I have finished my course, and there is laid up for me a Crown of Righteousness, 2 *Tim.* 4. 8. This makes him fit and willing to depart to be with Christ.

4. When sin is pardoned, and the pardon sealed, *i. e.* when the clamorous noise of the guilt of sin in the Conscience, is calm'd and silenced, by the blood of sprinkling, and his evidences for Heaven, bright and clear, so that his better Country is within view, and the Gate of Glory wide open, namely, abundant Enterance into the everlasting Kingdom of our Lord and Saviour Jesus Christ, 2 *Pet.* 1. 11. *Lot* had a mind to prolong his time in *Sodom*, it was a goodly City, and he was not well assured whither to go, when he had left it. But when the gracious soul is assured of a better state, a better life, that's hid with Christ in God, so that he can say, as

once an eminent godly man dying: *I ſhall but change my place, I ſhall not change my company.* He may then (being ſeal'd to the day of Redemption) long for his diſſolution.

5. When the heart is weaned from, and weary of this evil world, and ſo inflam'd with love to Chriſt, that it cannot live without him, or be abſent from him: Having taſted of the Grapes of *Eſhcol*, he muſt to *Canaan* to ſee the good Land that goodly Mountain. A fore-ſight or glimpſe of the ſweetneſs, beauty and glory of the Lord Jeſus, will cauſe moſt vehement longing to be with him. *Now let thy ſervant depart in peace for mine eyes have ſeen thy ſalvation:* For this we groan earneſtly. And O how confidently, quietly, and comfortably may ſuch a ſoul entertain the thoughts of death, that hath ſincerely repented of all ſin, and to whom ſin is ſo grievous a burden, that he would die to be rid of it. And whole ſoul is filled and fraught with grace, and aſſured of glory, and his heart ſent as a Harbinger to Heaven before him. And indeed a ſerious and hearty conſideration of our eternal

eternal ſtate would provoke us to preſs earneſtly after this.

To cloſe up all, let me ask you (as in the preſence of the great Judge of quick and dead, at whoſe dreadful tribunal you muſt all ſhortly ſtand) theſe following Queries.

Quer. 1.

Firſt, Whether a ſeaſonable preparation for death and judgment, *viz.* how you may eſcape Hell, and come ſafe to Heaven, be not the moſt urgent and important buſineſs you have in all the world? Let your Conſcience judge and determine.

Quer. 2.

Are not they in a very happy condition, that do believe, repent, and turn to God with their whole heart? who by living a life of grace, are truly prepared for death, and out of that dreadful hazard of loſing Heaven? *Rom.* 8. 1. *Pſal.* 37. 37.

Quer. 3.

Is it not poſſible that you being yet on this ſide the Grave and Hell, may prepare for this evil day? Were you reſolved upon it, it would be done: you have often intended it, promiſed it, when ſhall it be? none but the Devil, and your Fleſh will ſtop and hinder you.

Quer. 4.

Do you firmly believe the things here will fail, that death will come, that ſin that accurſed thing will ſting, and that the impenitent ſinners caſe at the hour of death will be ſad, and very deſperate? Let me ſay to all ſuch, there is not a night you lie down upon your beds, but you run a very great hazard: If death ſhould call, and you not ready, you muſt go, though you be ruin'd to eternity, *Matth.* 25. 10, 11, 12, 16, 22, 23.

Quer. 5.

Have you ſo lived, as to be fit to lie down

down in a Grave, to riſe again, and ſtand before God who is a conſuming fire? Do you know your ſelves in a ſtate of grace, that you are new-born, that your evidences for Heaven are clear and certain? Is your work done? Do your Lamps burn? and have you a well-grounded aſſurance, that you are in the number of thoſe to whom death will be a priviledge? *Phil.* I. 21.

Quer. 6.

Can you cheerfully, and without dread entertain the thoughts of a diſſolution, and of leaving all your earthly and ſenſual delights? Suppoſe the dreadful Judge ſhould at this inſtant ſend death into this place, with the names of five or ſix of you in his Writ or forehead, and death ſhould ſay, You, and you, this man, and that woman muſt go along with me.

I have received a command from the great and terrible God, (who hath the power of Death and of Hell,) to bring you young man, young woman, this day or night before the Judgement-ſeat.

I have often warned you by ſending my Deputies, and that this ten, twenty, or forty years; every Coffin, every dead Corps, or Grave you have ſeen, was ſo many intimations of my coming. Now (ſaith death) I am come, look here upon my commiſſion, ſee my dart, and my ſting. This dart muſt kill thy body, and ſend thy ſoul into eternity. I command thee this moment to bid adeiu, to take thy leave of Friends, Relations, Houſes, Lands, pleaſures of ſin, once for all. Thou ſhalt never ſee or enjoy them more *Luke* 12. 19, 20. O how can you think of your dying, the worlds burning, the Trumpets ſounding, the deads riſing, and ſtanding at the Bar, and not fear and tremble? You Sons and Daughters of pleaſure! Did you conſider what horror and aſtoniſhment dogs you at the heels, which will inevitably come upon you as travel on a woman with Child, you would not ſay unto God, Depart, and treaſure up wrath, lay up ſcourges and ſcorpions for your diſtreſſed ſouls againſt the laſt day.

Quer. 7.

Let me ask you that paſs for Saints, and hope of Heaven, whether your conſciences in ſecret do not tell you, that you have made but poor preparations for it; yea, it may be have done leſs for Heaven than many that are now in Hell?

You ſay you muſt die, and come to judgement; but how ſtands the caſe as to the other world? If you look downward to this world, its well, but how is it within with your precious ſoul? Do you believe that Atheiſts, Unbelievers, Drunkards, Swearers, Murderers, Thieves, Perſecutors, Lyers, Sabbath-breakers, Adulterers, Worldlings, are going ſwiftly to hell? Do you believe that Chriſts flock is little, and not fear yourſelves? Do you think that *Eſau*, *Judas*, *Ahab*, *Agrippa*, *Herod*, *Simon Magus*, the *foolish Virgins* are in Hell, and yet confident of your going to Heaven? theſe have out-done many of you. *Eſau wept and cried for the bleſſing*, Heb. 12. 17. Ahab *humbled himſelf*, 1 Kings 21. 29. Herod *did many things, and heard* John *joyfully*, Mark 6. 20. Agrippa *was almoſt a Chriſtian*, Acts 26. 28.

The

The Scribe was not far from the Kingdom of God, Mark 12.34. The fooliſh Virgins were not prophane, they took care to trim their Lamps, and knockt at the door. Now what ſins have you left? what grace have you exercis'd? what duties have you performed? and how? Take heed you be not deceived; *Strive to enter in at the ſtrait gate, for many will ſeek to enter in, and ſhall not be able*, Luke 13. 24.

Quer. 8.

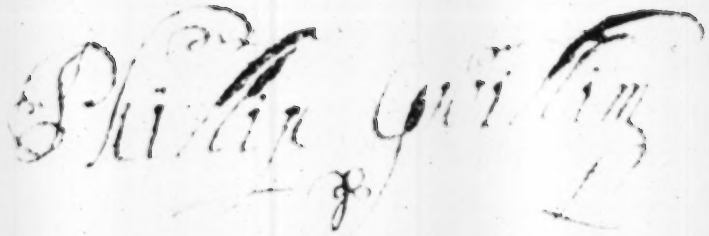
You having ſo many warnings, time and means to prepare for death and judgment, and will not, who will pitty you when you periſh? God will not, *Pro.* 1. 26,27. Chriſt will not, *Luke* 19.27. Angels, Saints. Miniſters will not, all will ſay, *away with them*, let them be damn'd.

And O what a killing and amazing ſight will Chriſts coming in the Clouds be to all that either denied his coming, or who would not prepare for it. His incarnation was terrible, *Matth.* 2.3. His Crucifixion was more terrible, *Luke* 23. 44, 45,47,48. But his being on the Tribunal wil be moſt terrible. Then ſhal the Tribes of the earth mourn, *Matth.* 24. 30. and men cry to the rocks and mountains to fall

fall on them, *Rev.*6. 15,16. When they ſhall ſee ſo many thouſands and millions of Men and Women dragg'd down with all the Devils of Hell, to that burning lake of fire and brimſtone. How will they then mourn for ſorrow of heart, and howl for vexation of ſpirit, and with bitterneſs of ſoul wiſh they had never heard of Chriſt, that they had been born among the Heathen, or never had a being, or enjoy'd a life of pleaſure upon the earth! How will the wretched ſinner beat his breaſt pluck off his hair, tear his bowels, crying out (when he ſees all hope is gone) O that I had now no ſoul! or that this immortal ſoul were mortal! that I might now die and breath no more! or that my ſentence might be but to lodge with Devils in this burning lake ten thouſand years, that ſo I might not remain in a ſtate of baniſhment from the face and preſence of God to all eternity.

O then pray! that ſerious thoughts of death may be alwayes upon thine heart; and whither thou goeſt, let them go; and where thou lodgeſt, let them lodg; that thou mayeſt ſpeak of it to thy Children and Family, when thou ſitteſt in thine

thine houſe, and when thou walkeſt by the way, and when thou lyeſt down, and when thou riſeſt up. O let theſe great things of death and judgement, be bound as a ſign upon thine hand, and write them upon the poſts of thine houſe, and on thy gates, that they may be alwayes before thine eyes, and for thy good alwayes, that thou mayeſt beware leſt thou forget the Lord thy God, and the everlaſting concernments of thine immortal ſoul, and Gods anger be kindled againſt thee, and deſtroy thee ſuddenly with a mighty deſtruction.

Conſider now what I have ſpoken, and the Lord give thee underſtanding in all things, 2 *Tim.* 2. 7. Which is that God wiſheth in the Text, *O that they were wiſe, that they underſtood this, that they would conſider their latter end.*

FINIS.